

REFORMED CHURCH MESSENGER



FRANKLIN AND MARSHALL ACADEMY, LANCASTER, PA., DR. EDWIN M. HARTMAN, HEADMASTER
(Where the Spiritual Conference met July 27-31)

PHILADELPHIA, AUGUST 6, 1931

ONE BOOK A WEEK

THE NEW CALVINISM

Every minister in the world has been hearing much of Karl Barth but, outside of Germany, hardly any of them know anything about him or what his real teaching is. No one need remain in ignorance any longer, for R. Birch Hoyle, who has devoted years of study to Barth, and to the man who most influenced his thought, Kierkegaard, the famous Danish theologian, has given us a thorough and luminous exposition of his teaching in "The Teaching of Karl Barth" (Charles Scribner's Sons). Included in the book is also an examination of the various books published by the members of the school he has gathered about him—for there is a Barthian school—Gogarten, Thurneysen, Brunner and Bultman.

First, we are told Barth's spiritual ancestry, which is necessary to understand his position. A pastor in the Reformed Church, his mental and spiritual heritage is from Calvin and Zwingli. This means that the revealed Word of God is the one and only authority in religion. All attempts to find God elsewhere—in nature or experience, or conscience, or history, or Church, or reason, are futile and lead only to that lack of real religion we find in the world of today. Barth has carried this doctrine to an extreme and exclusiveness that even his theological forbears never dreamed of. His writings have that passionateness and almost fanatical note of Nietzsche himself.

The book is divided into three sections. Part I deals with Barth's review of philosophy, theology, and the present condition of the Churches and religion in Germany. The whole tendency of Schleiermacher and his school with their emphasis upon "immanence," and their teaching that man in his inmost being is divine and can enter into communion with God is mischievous and misleading and issues only in the swamp of modern liberalism, which has no backbone and no Gospel. The re-

sult of this doctrine of "immanence," this vague definition of religion as the quest of the Infinite, union with God, experience of God in the soul, is seen in the present condition of religion in Germany. The Churches are empty. The current Church teaching is empty. The sermons are pietistic essays or lectures on social problems. There is no positive Gospel, no "thus saith the Lord." Where there is any religion it is a vague and meaningless mysticism. The youth are estranged from the Churches, for there is no positive Gospel from the pulpits. The Churches are resorting to all sorts of tricks to catch the people, but to no avail. Nothing will fill them again but a passionate proclamation of the Word of God.

Part II is the main portion of this challenging book: "The Barthian Message." The gist of this message is the transcendent God and estranged man. Man is not divine. He cannot achieve oneness with God. God is above and beyond him. God speaks and sinful man hears. God "breaks through," not in nature, or the moral life, or experience, or mysticism, but in "the Word." God comes to man through "the Word." It is pure revelation. "God is the Unknown God. As such He gives life and breath and all to all. And so His power is neither a force of nature nor a force of soul, nor anything at all of the Higher Powers of which we know or can possibly know, neither the Highest, nor their source nor their spring, but the crisis of all Powers, the Altogether Other, measured by whom they are something and nothing, their Prime Mover and Final Term, their source uplifting them all and their purpose grounding them all. Pure and supreme stands God's power, not alongside of or over (supernatural) but the yon- side of all conditioned-conditioning powers; not to be confused with them, not to be ranked with them." God is hidden, unapproached, incomprehensible. By all our searching we cannot find out God. "God

is ever transcendent to man, new, remote, foreign, surpassing, never in man's sphere, never man's possession; whoso says God, says miracle."

If all this looks like pure Deism, Barth answers "No." God does not sit above His world, an absentee God. God comes to man. "The Bible is the book in which the strange assertion is the ever-recurring theme, that God who has created the world and fills all things, holds all things in His hand, the All-present and Almighty — comes. The coming of God is the peculiar theme of this book, and only this book. Revelation is God's coming in the Word; Kingdom of God, redemption, end-of-time, Messianic-time is God's coming in power." It is in the Son, the Logos, that He comes. Man is a wanderer in the night, far from his home, God. He can never find God by his wanderings, his seekings or his questionings. God speaks to him and if he listens and by faith accepts and obeys Him, all is well. The desolateness of the Barthian theology is that man cannot know God intimately, have sweet, intimate companionship with Him, walk with Him on the road to Emmaus, his heart burning within him as he walks.

Part III of this book is devoted to the survey of the criticisms of Barth's doctrines, the answering of them and the justification of Barth's point-of-view. Of course one reason for the cordial reception of "The New Calvinism" is the failure of liberalism to regenerate or even hold Germany. But this is no proof that the way out is a return to Calvinism with its transcendent and unknowable God. Another reason for its wide acceptance is its positiveness, its authoritativeness. Barth and his disciples have Gospel—clean-cut, direct, forceful,—God speaks to you in His word. Where else have you found certainty in all your seeking? Listen, believe, obey, watch and fight—finally the Kingdom is yours!

Frederick Lynch.

THE FOREST PARK CONFERENCE

The annual summer student conference of the schools and colleges of the Middle Atlantic States was held at Unity House, Forest Park, Pa., from June 10-20. Forest Park is situated among the Pocono Mountains about 12 miles from Stroudsburg, Pa. The natural beauty of this section affords a splendid setting for a conference of this kind. Unity House is the name of the hotel or summer settlement at which the conference was housed. It is owned and operated by the United Ladies' Garment Workers' Association and is run on a non-profit making basis. The aim of the management, as stated to us, is not to make money but to make a vacation at low and fair rates possible for all. It seemed highly fitting that a conference of youth interested in building a more Christian social order should have been held at such a place.

The conference program was a well balanced one, providing opportunities for both serious work and healthful recreation. The mornings were devoted to meetings and study and discussion groups, the afternoons to recreation, and the evenings to addresses by leaders in the student movement who visited the conference. Among those who addressed the conference on successive evenings were the following: The Rev. Phillips P. Elliot, First Presbyterian Church, New York City; A. Philip Randolph, Exec. Secy. Brotherhood of

Sleeping Car Porters, New York City; Miss Jane Crawley, Metropolitan Industrial Secretary, Y. W. C. A., Pittsburgh; Reinhold Niebuhr, Union Theological Seminary; H. P. Vissert Hooft, World's Student Christian Federation, Geneva, Switzerland; and Kirby Page, Editor "The World Tomorrow."

Some idea of the content of the program may be had from a description of the daily morning schedule. A worship service, held usually in the outdoor auditorium by the lakeside began the day. This was followed by an address delivered to the entire group. The Rev. Phillips Elliot gave most of the morning addresses in the form of a series of lectures on "The Life of Jesus." Following this the conference divided into small study groups for further study of the life of Jesus and other related topics. Then, after an half hour recess, the final period of the morning was held. This was also given to meetings of smaller groups known as interest groups. Each student was allowed to choose from a number of topics one that was of special interest to him, and groups were then formed of all those interested in the same topic. The topics of these interest groups give one a good picture of the work attempted by the conference. They are as follows: Prejudices, Interracial Questions, Problems of Unemployment, Working Toward a Warless World, The Place of Missions in the Modern World, Building a Student Christian Association, Stu-

dent Movements Around the World as Seen by Their Leaders, Relations of Men and Women, and Vocations.

One could not but be impressed by the attitude of the students toward the conference program. Following as it did upon the close of the college year, one might have expected them to shy off from the more serious business of the daily schedule and to "major" in the sports and social activities. Naturally enough these latter things did come in for their full share of attention. A tennis tournament, baseball league, swimming, boating, and hiking are among the attractions of any summer conference. But along with the recreation there was also a serious and interested attitude toward what we might call the real work. The writer must confess that after a year's experience with dwindling student congregations under a new voluntary chapel attendance system, he anticipated a gradual and marked decline in the attendance at the conference meetings. But he was agreeably surprised to find that the attendance was consistently good throughout, and that without any effort on the part of the leaders to urge or to coerce the members of their delegations. Sitting in, too, on the various study and interest groups, one found for the most part an attitude of real interest and due seriousness. Reports assigned by the leaders were carefully prepared and well given.

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EDITORIAL

IS RELIGION HOLDING ITS OWN?

Perhaps not in all lands nor among all classes of our complex society. But taking the population of the world on all levels and in all areas, there is much ground for the claim that "the vast majority is committed to the religious attitude." The lions in our path are so obvious and full of menace, and the unconcern of many who should join in the good fight of faith is so deadening, that even some of the elect are disheartened in a time of confusion such as ours and lie down under the juniper tree to bewail the retreat of religion. But such moods, thank God, are for the most part temporary, and the shadows pass with the clearer light of morning.

What are the predominating attitudes toward religion which may be discovered in the public mind of our time? (1) There are those who hate it and fight openly against it. They regard it as a foolish superstition, an opiate designed to make men contented with an unhappy lot and the unjust social system under which so many suffer, an incumbrance therefore which we should get rid of as soon as possible. (2) A considerable number tolerate religion as a convenience in time of trouble, but a relatively unimportant factor in the life of healthy and successful people. They cherish no ill-will against Christianity, and even admit it may be a comforting and excusable belief; but as a way of life it is to them quite negligible. (3) Others regard religion as "an inspiring expansion of human experience" and are appreciative of its aesthetic values. To them it is a culture, an art; and like the other arts, it is a means of pleasure and refinement. (4) A great multitude find in religion their chief hope and joy. To those who accept Christianity in the highest sense, it means "the Jesus way"—the reproduction in individual life and in social relationships of the purpose, the spirit and the methods of Jesus.

In an address to University of Kansas students, Dr. Herbert L. Willet, of the *Christian Century*, well said: "Without foolish boasting over numbers, institutions, wealth and agencies, any one of which may well be signs of weakness rather than power, it is of interest to observe that there is a vast and ever-increasing company of men and women in this land and throughout the world who find in the Christian faith the best interpretation of life, the most worthwhile program, and the realization of friendship with God through

the fellowship with Jesus Christ. The sanctuaries of religion are the first objects of interest to which the traveler is taken in any foreign land. They are at once the most costly, the most artistic, and the most frequented places of resort. Temples, pagodas, mosques, cathedrals, synagogues—they are the best that the skill and devotion of mankind can contrive. Into the worship which they offer to the Eternal, no matter by which of the hundred names He may be known, has been woven the grandest music, the most inspiring literature, and the loftiest eloquence."

The other day Gustave Herve, spokesman of the National Socialists of France, who has made a study of the deplorably low birth-rate in France which so seriously threatens the future of that Republic, ascribes the sinister situation in his country to irreligion. It seems surprising, perhaps, to hear such a testimony from a Socialist, but M. Herve says emphatically that "the systematic dechristianization of the country," inspired by the French Revolution, is responsible for their troubles, and it is now high time to "place all the forces of the State at the service of the religious spirit," and thus obtain, by a sure stroke, such a "revival of moral and family discipline" as will guarantee the real progress of the nation.

Men of clear vision in all lands are beginning to realize that there is no other cure than true religion for a social order so largely dominated, as ours has been, by the acquisitive instinct, a crass materialism, racial and nationalistic prejudice, and a ruthless militaristic zeal. The greatest patriots in every country are those who exalt religion.

* * *

IMPORTANT, IF TRUE!

For many years we have heard complaints about the Sunday laws, generally inspired by commercial enterprises which "yearned" to help folks spend more money on Sunday, and based on the idea that the poor workingman, toiling long hours on week-days and with no time for recreation, needed at least a part of the Lord's Day for picnics, games, movies, theatres, etc., or he would be deprived of these innocent enjoyments altogether. As the working hours were shortened and the hours of leisure gradually increased, these arguments lost their weight. Especially in these days of unemployment it was felt by the interests

fighting the so-called Blue Laws that few today could be induced to weep over the wrongs inflicted on the workingman by Sunday closing.

But we have in our fair city a State Legislator by the name of Sowers, who has usually been found on the wrong side of all moral issues, and who last week gave to the Veterans of Foreign Wars an ingenious theory of the origin of "the iniquitous Blue Laws," which can safely be labelled "important, if true." Instead of the opponents of these laws being guilty of selfishness and greed for wanting movies, ball games, etc., on Sundays, it seems the shoe is on the other foot. According to Brother Sowers, the Blue Laws are "an expression of greed, to get more out of labor." When these enactments were put over on an unsuspecting public in 1794, we are told, it was a conspiracy of the capitalists. Here is his explanation: "At that time, laborers worked from sunrise to sunset, and the employers and landlords knew well the necessity for a day's rest in seven for labor. They wanted labor rested on Sunday that it might better labor the six weekdays. They knew without the Sunday of rest their laborers would not be able to toil for six days from sunrise to sunset. Greed prompted their legislation. They wrote the Blue Laws in the language of the Church and concealed the economic purpose behind them. So much did their greed prompt them to legislation that they cautiously inserted in their supposed holy law the provision that their tenants might move on Sunday from one house to another, so as not to interfere with their steady labor on weekdays. Their Blue Law is not religion; it is only clothed in the words of religion. It was an expression of greed, to get more out of labor."

This more or less eminent modern legislator seems to forget that the law of 1794 is modelled after a far more ancient law given on Mt. Sinai, and is not a whit more stringent in demanding a cessation from labor on the Sabbath Day. Indeed, it demands unconditionally that on that day "thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." Does he dare to maintain that He Who gave the Fourth Commandment to His people was also in a base conspiracy against the poor workingman, and selfishly ordered a rest for the masses on Sunday, so they could be driven to harder labor for the balance of the week? Verily, we have some wonderful legislators in Philadelphia!

* * *

POCKETS AND HANDS

Everybody knows that pockets were made to hold *things*. Just think back to your boyhood days and the first pockets that you could really call your own. Of course they were never empty. Every boy knew that his pockets were made to hold treasures. For that boy these treasures were the *things* that every boy counted valuable and necessary for his supreme happiness. There were strings, marbles, pencils (slate and lead), a treasured knife,—what if it had only one broken blade!—nails and other articles too numerous to mention.

With the passing of the years, the uses made of pockets, as well as their contents, have materially changed. Instead of pockets being weighted down and filled with *things*, they have become for many the inappropriate receptacles for *hands*. Even the lad of tender summers has made this important discovery. He has seen his father and his big brother treading their wearisome ways, with their hands thrust down deep into their pockets. Evidently they are weary hands or hands without any real tasks; and because they are *unemployed* hands, they need support.

It is not work that such hands are demanding, but support; and so, down they go into the trouser pockets of youth and manhood, and, as actions speak louder than words, they, the hands, are saying to folks as they are being carried along, "At last we have found a place of refuge, and our pockets are giving us needed support."

On more than one occasion we have seen Christian ministers standing back of or near their pulpits, with one or both hands thrust into their trouser pockets. The impression we gained was, that these men were endeavoring to

hold themselves together until after they had delivered themselves of some burdensome homiletic sentences. It seemed as if they hoped that, inasmuch as they were willing to support their hands, the congregations would be more willing to support their pastors. At best, this is a most undignified habit.

Is it possible that we may find right here a reason for the unfortunate shrinkage in the financial support that rightfully belongs to the Church? What can a pocket-book do to help itself, how can it be opened, when it is pushed deep down into a pocket, with a man's big hand on top of it? We can almost hear some pocketbooks crying out, when Sunday comes again, for a breath of fresh air, such as they once enjoyed; for the opportunity to relieve themselves of some of the accumulated wealth that some pocketbooks really do hold, even now in these days of stress and strain. Busy hands; open hands; pockets and wallets left free for useful service. These are the things that count for values beyond computation, and can make the saints in and beyond Jerusalem rejoice.

—A. M. S.

* * *

THINK THIS OVER

There is always something unspeakably pathetic about the last will and testament of so-called "rich" folks who leave not a penny to religion, charity, or education, but bestow all their material wealth upon their family and relatives, many of whom already have more than is good for them. It is not necessary to prove that in many cases such wealth comes to be a curse rather than a blessing. The pages of history and our newspaper accounts are full of such instances. But altogether apart from the possible danger involved in leaving millions to children as well as adults, such a will is usually a demonstration of the lack of wisdom of the testator. It is heartening to know that an increasing number have recognized the folly of such a disposition of great wealth, and they are putting it to the best possible uses, in statesmanlike efforts to make life happier and better for the generations yet to come.

A fine example of this spirit was given recently by one of the most outstanding surgeons of our day and generation, the distinguished Dr. William Mayo, of Rochester, Minnesota, who recently stated the purposes of his brother and himself in these inspiring words: "We try to take up the medical and surgical education of selected and promising men where the State leaves off. If we can train 500 pairs of hands, we have helped hand on the torch, and we have the hands to train, nearly 300 of them now, and a waiting list of 1,400. They are the ones who will carry on. *From 1894 onward we have never used more than half of our incomes on ourselves and our families; latterly, much less.* My brother and I have both put ourselves on salaries. We live within them. The very roof of my house goes out of the possession of my family when I die. It is already turned over to the Foundation. *I would not want my children deprived of the fun and the benefit of wanting something and going out and fighting to get it.* And I think, from the rich men with whom I have talked, that this idea has penetrated far more deeply into American life than many imagine."

In expressing our gratitude for such a splendid example, we cannot but emphasize the hope that this idea expressed by Dr. Mayo will penetrate far more deeply into the life of the members of our Protestant Churches than it has seemed to penetrate in the past. The Reformed Church, for example, is greatly in need of such penetration.

* * *

SOME DREAM!

The MESSENGER a few weeks ago passed on the happy news of how a good friend, who is one of our most successful College Presidents, received a letter asking him to appear at a certain time at the vault of a certain financial institution; and when he obeyed, *he was handed a munificent sum in gilt-edged securities for his work.* We are certain we do not begrudge this friend a single penny; he is doing a great work in a great cause, and deserves it all—and more. We are not sure either that we have been af-

fectured by the heat and humidity, which have been working overtime around these parts during recent weeks, at times even preventing sound and dreamless sleep. But what we want to confess is that, (whether it was due to the heat or, far better, if it can be explained on the principle that "coming events cast their shadows, etc.") at any rate, we have *twice dreamed* that we had an experience similar to that of the genial President of Ursinus.

Alas, it was only a dream! But we are trying to imagine how wonderful it would feel if it really came true. Indeed, we want to prepare heart and mind for such a grand and glorious contingency, so that the shock of joy will not prove fatal if some day we find a letter like that in the mail, and then, when we obey the summons, we discover that it isn't really a hoax, but that *somebody is really interested enough in our work* to hand over a generous sum in cash or gilt-edged securities to enable the MESSENGER to carry on in the most effective way in the years that lie ahead. Yes, we have now pinched ourself and said: "Old man, do wake up!" But, believe it or not, it was a happy dream—while it lasted!

* * *

CHURCH MEMBERSHIP AND THE "Y. W."

We are informed by the papers that the Germantown branch of the Y. W. C. A., "following the precedent set by other branches," took action to drop the requirement of Church membership for such as desire to become active members of the Association, qualified to vote and hold office.

If approved by the Court, the amended charter will read: "Only those members of the Association shall have the right to vote or hold office who are 18 years of age or over and who on request make a declaration of their desire and intention to associate themselves in a relationship of personal loyalty to Jesus Christ as their Saviour and Lord and to promote the growth of Christian character and the extension of the Kingdom of God."

Some friends of the "Y's" of both sexes have criticized in recent years the disposition to let down the bars and make membership easy by removing or diluting the word "Christian" in the name of the organization. Any action likely to minimize the importance of Church membership for those "committed to personal loyalty to Jesus Christ as their Saviour and Lord" will probably increase such criticism, even though it proves to be a successful bid for a larger active membership. A careful reading of the proposed change in the charter of the "Y" makes it rather difficult, however, to see how any one can qualify for active membership and not become a member of the Christian Church. To declare all that is demanded in the terms of the "revision" seems to us to make it imperative for the declarer to join a Church. It is not fair to suppose that the words "on request" are meant to suggest that the requirement of an expression of personal desire and intention on the part of the applicant will be conveniently set aside for such as prefer not to make it.

* * *

THIN PREACHING

Bishop Adna W. Leonard of Buffalo, N. Y., said at the Pitman Grove camp-meeting on Sunday, July 26th, that "Some of the preaching of today is so thin, because some of the ministers have lost the great redemptive phrases out of their messages."

For some time I have been attending services here and there. I have gone, not so much as a "sermon taster," as one who has been trying to find a minister who was delivering *sermons with enough of a message in them, to distinguish them as Christian Gospel sermons*. I regret to say that too often I have gone away keenly disappointed, even from our Reformed Churches.

The ministers to whom I have listened have, with few exceptions, spoken about some moral virtue, some Old Testament prophet, some prophetic book or some socio-

logical question. Most of these so-called sermons might have been delivered with remarkable fitness by Jewish Rabbis or the leaders of Ethical Culture Societies. The standing rule seemed to be—*little or no reference to the saving power of Jesus Christ*. Nothing was said that would reveal the fact that the preacher was an ordained ambassador of Jesus Christ.

It is quite evident that the period of "Evangelism" has not yet reached some pulpits. Is not the world waiting right now for more of the message of personal salvation, that is made possible through a personal Saviour, Who is Jesus Christ, the Lord? Is the sort of preaching that I have referred to, the sort of preaching that Bishop Leonard is criticizing?

Will some readers write and tell us what they consider to be a Christian Gospel sermon?
—Hearer.

(The Editor is glad to bring to the attention of our readers this thoughtful letter. It surely deserves your serious consideration. The MESSENGER will be glad to give valuable book prizes for the best answers, not over 300 words, to the question, "What are the marks of a Christian Gospel sermon?" Answers must be received by Aug. 25.)

* * *

OUR PROGRAM

At the last meeting of Eastern Synod, the Executive Committee of General Synod, through Rev. Charles E. Schaeffer, D. D., presented a program for our Church leading up to June, 1932. This was unanimously adopted and will no doubt be sent down to the Classes for their consideration and adoption. It is a challenging and a comprehensive program and if carried out it will no doubt be a great help to us all and will lead us to higher spiritual levels.

But while listening to this splendid outline which is for the increasing and enlargement of our denominational activities and the much needed deepening of our spiritual life, we could not help asking in a very quiet way, "How can we ever live up to these standards? How is all this to be done? How are we ever going to reach these high and desirable ends?" Our conclusions were that it will be achieved *only as we individually and collectively engage in believing and importunate prayer*. No denomination, no congregation, no individual has ever grown in spiritual power or made spiritual progress without prayer.

When this whole matter was laid before the Classis of Philadelphia at a special meeting, it was unanimously decided to hold a spiritual retreat with this enlarged program for our denomination in view and for the work in our own midst. This will be held at Camp Mensch Mills on September 14 and 15. We will hold three sessions, Monday afternoon, Monday evening and Tuesday morning.

While this retreat is intended primarily for the ministers and laymen of our Classis, yet we will be glad to welcome a limited number of brethren outside of our boundary lines. But we must know in advance just how many will be present. Make your plans now, ministers and laymen of Classis, to attend; mark these dates in your calendar as being taken and come with us. Let us gather in earnest and believing prayer and thus prepare ourselves for the far-reaching tasks before us in our local activities and in the entire denomination. It is an earnest Kingdom call and we ask you to give God time to deal seriously with your heart so that you will be a chosen vessel unto His glory.

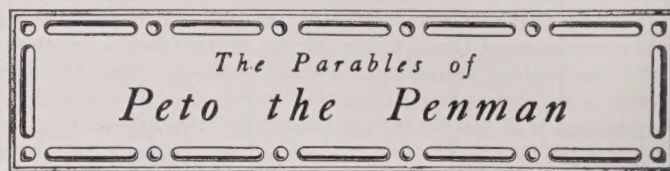
The program for this retreat will not be made up of great addresses. You are not being invited to spend this time to hear great preachers. Rather it will be a study of prayer as presented in the well known and helpful book, "With Christ in the School of Prayer," by Rev. Andrew Murray. Subjects such as the following will be considered, "Jesus, the Only Teacher," "Alone with God," "The All Comprehensive Gift," "The Power of United Prayer." These and subjects of a like nature will be assigned to the brethren of Classis, who will briefly present them to the group.

Here are a few quotations from this little book. They will show you something of that which it contains and we trust that they will awaken within you not only a desire to become better acquainted with this most helpful volume on prayer, but also to attend our retreat and share with us its blessings. "Prayer must be to the glory of God, in full surrender to His will, in full assurance of faith, in the Name of Jesus, and with a perseverance that if need be refuses to be denied." "Let Christians awake and hear the message: your prayer can obtain what otherwise would be denied, can accomplish what otherwise remains undone. O awake and use the name of Jesus to open the treasures of Heaven for this perishing world."

"Prayer is fellowship with the Unseen and Most Holy One. The powers of the eternal world have been placed at its disposal. It is the very essence of true religion, the channel of all blessings, the secret of power and life, not only for ourselves, but for others, for the Church, for the world. It is to prayer that God has given the right to take hold of Him and His strength. It is on prayer that the promises wait for their fulfillment, the Kingdom for its coming, the glory of God for its revelation."

If you do not have a copy of this book, send to our Board of Christian Education, 15th and Race Streets, and purchase one at once. It will cost you only thirty cents but if you will read it you will receive great help from it. You will find it an invaluable aid in your prayer life. If you can not be with us in our retreat, you can learn to pray with us. Our desire is to have a great volume of prayer in behalf of our Sunday Schools, our Endeavor Societies, our congregations and the whole program of the Church. All feel and recognize its need, and all will acknowledge its help. But let us now do more than this: *let us actually pray*, and then we will advance individually and collectively. Come apart, and *let us give God time to teach us to pray. When we have a revival of prayer, then and not until then will we have a revival of true religion.* Jesus said a great deal more about the importance and the need of prayer than He did about preaching. Let us gather at least 100 strong and spend time with God, away from the rush and hurry of things.

—CHARLES B. ALSPACH, D.D.



THE PARABLE OF THE MICROBE EPIDERMOPHYTOSIS

There is an epidemic of athlete's foot, golfer's foot, "gym" foot, which is simply another name for ring-worm. When we were boys, many years back, most of us had lice and ringworm (shudder as you may over this sad fact), and our good mothers who gave us heroic treatment for both types of parasites, said, "You sat beside a dirty boy!" Now the doctors tell us that we contract the microbe at swimming pools, in locker showers, and at Atlantic City; that we pick up the bug while walking about barefooted at the pools or on the sands, and the next and logical thing to do is for someone to concoct a new remedy for this old type of transmissible skin disease and to tell us all about its wonderful curative powers (ten times more potent than mercurichrome) over the radio. Perhaps Will Rogers may be the fortunate fellow who will be employed to spread the good news, or Chic Sale of Ex-Lax fame, or Irwin Cobb of the soft southern drawl and the evident epigram. And another bottle will be added to the already overcrowded family medicine cabinet, and we will all wear a size larger shoe to accommodate medicated pads and saturated cotton and tender toes. Ringworm occupies a front seat in the proscenium row, no matter whether you call it "gym" foot or epidermophytosis; it's plain ringworm that mother called the result of dirty habits, that she cured with homemade soap and a probably unsanitary family washrag and a circle of ink around the ring of itching skin. And next year it will be the recrudescence of some other Old Disease with a new scientific name that we will pick up off the miniature golf links, or from the telephone transmitter, or from shaking hands with this year's crop of politicians and office-seekers; and Solomon was right when he said, he who Walks Honestly walks safely; but he who walks crookedly will come to grief—which is a moral with a wallop.

England Means Peace

DAN B. BRUMMITT

(The MESSENGER asked the brilliant editor of the "Northwestern Christian Advocate," Chicago, who is on a significant tour to Russia, to send some of his characteristic interpretations of great world events. This is the first of his occasional letters. Don't miss it.)

London, July 11.

If the meeting I attended in the Royal Albert Hall this afternoon was not on the air in the United States, it ought to have been, for its uniqueness and its significance.

Those who listened heard, from the same microphone, the present and all the living ex-premiers of an empire; men who in speaking of disarmament seemed utterly of one mind, though they spend their afternoons and evenings in the House of Commons, showing up each others' political faults, mistaken policies and hopelessly muddled actions.

England means peace. I have been convinced of that for some time, but never before did it seem to be so deep and determined a mood of the whole nation. And today, as I watched the great procession assembling on the Thames embankment, hours before the time for the meeting, and then studied the vast crowd that never got into the Albert Hall, but spilled over by thousands into Kensington Gardens, it seemed that here was the embodied moral resolve of the British people.

Of course, as Mr. Lloyd George pointed out, it is all very well to be glad that the leaders of the three political parties can be brought together, to speak in almost complete agreement with each other. But the fact is as much a danger as an omen

of good. For disarmament is one of those proposals on which almost all agree, in principle, and on which scarcely two people agree in application or in method.

Nevertheless, here were Britain's three responsible political leaders, each a veteran in politics and administration, willing to be labeled as in full agreement on this one issue of the moment. And with them, though playing secondary roles, were the chairman, Field Marshal Sir William Robertson, a very great and gallant soldier; Lord Robert Cecil, passionate champion of the League of Nations; and Dr. Maude Royden, representing the Churches of the nation.

The British Isles heard these speeches, don't doubt that. First of all, the Albert Hall was crowded to its full capacity of 8,000; for weeks tickets were vainly sought by thousands who could not be supplied.

London heard the speeches. The great park areas and wide street spaces outside the hall were filled with people, many of whom had marched along miles of city streets, with banners and bands and songs of the road, to mass themselves at last conveniently to the loudspeakers set up in the neighborhood.

Britain heard the speeches. That admirable and beneficent monopoly, the British Broadcasting Corporation, which

is so happily free from the slightest obligation to advertisers, gave the meeting right of way on the air.

The Continent heard the speeches, for radio knows no frontiers. Of course, there was the barrier of language; but certainly the newspapers and the foreign offices of many nations listened with the intensity of people directly addressed from afar.

And, as I said at the start, I hope the United States and Canada heard, though for all America the hour was inconveniently early in the business day.

The keynote of the occasion was sounded by the Prime Minister, Ramsay MacDonald. He spoke straight to the resolution which afterward was adopted by an absolutely unanimous vote: "That this meeting warmly welcomes the forthcoming Disarmament Conference, and urges the government to do all in its power to bring about a real reduction in the armies, navies, and air forces of the world."

Said Mr. MacDonald, "Geneva must give results." He was the orator, the poet, almost the mystic, in his handling of the theme. He recounted the successive pledges, express and implied, which many nations had made—the pledge in the Versailles Treaty itself, the Washington Conference, Locarno, the Briand-Kellogg Pact, the London Conference, and yet—the world is spending on armament more than

it was spending in "preparing against war" when the Great War burst on an armed yet impotent world.

Mr. Macdonald said tellingly that nations who seek security by armaments are like people who seek shelter under a tree from a thunderstorm; they are at the point of greatest danger.

For they say: "We must be prepared enough so as to be safe." But the poison is in that word "enough." Preparation is never enough so long as any other country can make as much preparation, or more.

Baldwin was the man of business—generous yet realistic in temper, keeping close to fact and warily avoiding any surrender to illusion. He would not let his hearers forget that practically all the Allies had broken their pledges to disarm, and he was sturdily unwilling that the world should think of Britain as having done nothing for disarmament. "We abolished conscription overnight. We scrapped nine-tenths of our then dominant air force, and dismissed nine-tenths of its personnel."

One note in Mr. Baldwin's speech sounded repeatedly: the unhappy absence of the United States from the League of Nations. He did not hesitate to say that the great hindrance to a full implementing of the League of Nations for dealing with aggressors is the impossibility of knowing in advance what the United States will do in a given emergency.

Lloyd George may not be trusted as once he was, but to Englishmen he is still the magician with the "come-hither" charm. They do not vote for him, but he is easily their favorite public speaker. And the reason is plain; he seems to be saying daring and almost reckless things, but he is generally re-phrasing, unrecognized, the simple and essentially emotional thinking of the ordinary man.

He uses alliteration, because he knows we love it. So he tells us that while the world wants peace, it is "steadily, stolidly, stupidly preparing for the next war." He pictures a Europe which, whether in hope or terror continues to talk about this "next war," and says, more sweepingly than the facts seem to warrant, that "the

only lessons of the last war that the nations have learned are the military lessons."

Miss Royden, proposing a vote of thanks to the truly distinguished men who made the meeting an event of world importance, called disarmament the highest practical adventure to which humanity today could devote itself. Her part was to deal with its spiritual aspects, which she did by an apt use of Scripture. She quoted from the forty-sixth Psalm, "He maketh wars to cease unto the ends of the earth;" but, she said, this is not declared as being done by miracle or by fiat, but by a great act of positive disarmament—"he breaketh the bow, and cutteth the spear in sunder, and burneth the chariot in the fire."

Two incidents shed a little of the light of human nature on the events of the day. One happened in the meeting itself. Just behind me were a man and his wife who were not particularly in accord with the almost universal feeling as to the purpose of the occasion. They kept up a running fire of none too generous comment, and when the unanimous vote on the resolution was announced by General Robertson, the man growled, "Ah; that's just mumbo-jumbo!"

Instantly a man sitting next to me jumped up and faced the speaker. "You say that," he said in tones subdued but hot with pent-up passion. "I noticed you hadn't the courage to vote 'No' when the resolution was put, and right there you lost your right to say anything at all!"

The other incident was a bit of talk I had in Sheffield two weeks ago with a railway worker. We were discussing unemployment. "I'm all for peace," he declared, "but all the same it's bitter hard in some ways. Over yonder," pointing northeastward to a part of Sheffield I know very well, "there's millions in machinery that will never make another shilling's worth of steel, and thousands of men that will never do another day's work. Vickers, and John Browns, and Cammell-Laird were all big makers of guns and munitions and armor plate for warships, but England is disarming, and Sheffield feels it sorely. Still an' all," and his look

matched his word, "I'm glad disarmament's coming. Anything is better than war."

This is the British temper. Nor is it exhaustion, or an illusion of security. These people are not disheartened; sorely burdened, they have merely faced the facts. They know that the sea is no longer their protection, and they know also that an attempt at really adequate military safeguards will bankrupt every nation of Europe.

Lord Robert Cecil, who seconded the vote of thanks, had a great reception. He has the people's profound respect, not only for his long devotion to the League of Nations, but for his courageous and high-spirited sacrifice of his own career in a noble protest against the stupidity of some British politicians. He was warmly cheered when he paid tribute to President Hoover's recent proposal, now happily on the way to full realization.

This great demonstration was not a sporadic and isolated outburst of feeling. More than sixty sectional and national organizations co-operated in it, and they are going ahead with plans for a steady campaign of agitation, information, and expression, right up to the time of the Geneva Disarmament Conference next February. In effect they have already taken for their slogan the Prime Minister's words, "Geneva must get results," and I am convinced that if the deep determination of the British nation can be supported by a like intensity of purpose from the United States, Geneva will get results.

But the purpose of these two nations must be unmistakable. Other nations have no such body of public opinion; and one of them, as everybody knows, is France. Geneva will fail, if it does fail, because France cannot be persuaded that there are other and surer guarantees of security than an African second army, or submarines, or a string of "impregnable" fortifications along her eastern border.

How thus to persuade France, and, after her Poland and Italy and Czechoslovakia, to say nothing of enigmatic Russia, is the problem of the world's statesmen between now and February 2, 1932.

SYMPOSIUM: Can We Practice the Principles of the Sermon on the Mount in our Present Economic System?

THE REV. FREDERICK D. EYSTER

If one is alive to the conditions in our present economic system, seeing its injustice, coming in contact with men who are caught in it, and knowing that corrupt politics, the underworld and big business sometimes dovetail, one is apt to answer our question quickly and emphatically, NO!

But if one allows friends, relatives, Church members to pass by, one hesitates before forming a conclusion. For we see here a devoted mother, true to the finest values and faithful under the most trying circumstances; there a heart of gold in a friend; here and there prominent laymen as well as unknown toilers living in harmony with the spirit of the Sermon on the Mount.

Then turn to the world at large. What

about Dr. Schweitzer both in Germany and Africa, Ghandi in India, Kagawa in Japan and hosts of others less prominent in every type of economic system. Is it not possible that man can practice the principles of the Sermon on the Mount in any system?

But alas, it is the brave soul, the Saint who can overcome the obstacles of a corrupt system. The millions of common folk with neither the strength nor will of a Saint yet not without the desire to live nobly—can they stand firm? It is possible, but so often slowly and surely even as the continual dropping of water wears away the hardest rock, so also the pressure of an antagonistic system will wear away Christ-like personality.

What then is the Christian course? Is it drift along and do the best we can? NO!

to be true to the spirit of Jesus, we must seek the cause of conditions that thwart Christian effort. Then as patiently as the physician, or scientist, we must apply the cure, until we have built an order in which not only saints but all manner of men will be able to practice the principles of the Sermon on the Mount. Yea, even as we strive earnestly, willing to undergo trials and bear crosses, we may hope to build an order of the Kingdom of God in which it is not only possible but natural to practice the principles of the Sermon on the Mount.

Hollidaysburg, Pa.

(Articles by Revs. Geo. T. Fitz, Edward O. Butkofsky and Wm. Toth will follow in successive issues.)

New Occupations in a Machine Age

V.—The Air Pilot

EDWARD H. COTTON

What modern industry has so excited public interest as the manufacture and operation of airplanes? We are particularly fortunate in this article to have one

talking to us who is as well qualified as any aviation man in the country to describe the development of the industry, Harry D. Copland, manager of the Curtiss

Wright Flying Service of the Boston airport.

The setting of this interview was well-calculated to give one the feeling of near-

ness to an invention and industry, which, along with the automobile and radio, has done most to change methods of warfare and the pursuits of peace. From Mr. Copland's office window stretched away the great flying-field where planes of various colors, sizes, and power were thundering, taking off and landing. On the manager's desk was a beautiful model to which he referred once or twice; and near at hand were trophies awarded to him, I suspect, for various flying achievements, for he has been an aviator twenty years; and for three years during the World War was with the Royal Flying Corps. He spoke as one to whom flying, all that pertained to the manufacture and operation of airplanes, and the training of pilots was as familiar as the road from one's home to the office.

"To discover the origin of flying," he began, "you have to go back 2,000 years to Archimedes, the most celebrated of ancient mathematicians, who propounded the law governing the flotation of bodies in liquids and gases. Then, in 1873, Pilatre de Rozier actually rose from the ground in a balloon. But between that time and the attempt of Salomon Andree and his two companions to drift in a balloon from Dane's Island over the North Pole in 1897, no great progress was made; for Andree's only method of controlling the direction of the balloon was by drag-ropes, a method which proved quite unsatisfactory. But between Andree's unsuccessful attempt and Commander Byrd's flight over the North Pole twenty-nine years later striking development can be observed. In 1903 the Wright brothers rose in the air in a motor-driven heavier-than-air machine. Flying gradually gathered momentum on to 1914. With the coming of the Great War, aviation ceased to be a play-thing. It developed into one of the most controlling factors in the operation of the war forces. Following the Peace of Versailles aviation took long strides forward. In 1919 a plane and an airship flew over the Atlantic. In 1924 United States army transport planes circled the globe. In 1926 Commander Richard E. Byrd flew over the North Pole; and repeated the exploit at the South Pole three years later. Colonel Lindbergh's flight from New York to Paris in 1927 gave flying a great impetus; and in 1928 Juan de Cierva invented an autogyro and flew successfully in it. This machine can rise and descend almost vertically, and is sure to simplify the problem of landing-places.

"Here are a few figures indicating the development of aviation in the United States between 1927 and 1929. In 1927 there were 5,745 miles of lighted airways; 12,594 passengers were carried; 1,995 planes were produced; and the total value of all aircraft was \$21,000,000. Two years later the lighted airways had increased to 12,325 miles; 165,263 passengers had been carried (for the year 1929), 4,761 planes had been produced, and the total value of all aircraft had increased to \$70,000,000.

"So much for the history," continued Mr. Copland. "The organization has been almost equally significant. When I began to fly twenty years ago there was no organization. In those days there were only two schools of flying in the United States. You simply taught yourself. I got a plane from a man who had procured one but had concluded he could not use it. In those days all you could do was to hop along the ground much as a bird does, coming back to earth every few feet. We used to go up, stop the motor and come down. Once, I found myself twenty feet in the air, was sure I could not descend in that field, and flew over the telephone wires into the adjoining field. That feat created quite a sensation, and was called in the papers 'Copland's cross-country flight.'

"Today the Government will not let you fly unless you are fit. A physician examines you with utmost care and if you pass gives you a certificate. You then learn

to operate the plane on the ground, study its mechanism, and the principles of flying—we used to think that the lifting power came principally from under the lower surface of the wing; now we know

THE HOLY SPIRIT AND THE WORD

A seal proving the Scriptures come from Heaven,
Is the **Blest Spirit's** witness, with them given.
The Bible says, concerning those who penned
Its lines, the Holy Ghost did condescend
To impart His teaching, and to move their thought
To write, as God would have the message brought.
Paul represents the rest God did engage
To write, as from His lips, the Sacred Page,
When he declared he spake "not in the words
Of human wisdom, but as **He** affords
The thoughts and words"—the Spirit, Who designed
To bring the Heavenly teaching to mankind.
Nor need we marvel that the Spirit gave
The Word, by which God would His chosen save;
For all we ever heard that God would do,
By the same Spirit He has carried through.
The Father **purposes**; His **Word**—the Son;
The Spirit **working** what was to be done.
As one declared, throughout God's vast design,
The Spirit is "the **Executive**" Divine.
When Life and order God at first brought forth,
The Spirit moved upon the darksome earth:
Spreading His wings over the circling flood,
A world appeared which God pronounced was good.
While, with those worlds the Night reveals to view,
The same **Blest Spirit** decked the Heavens too.
When God by Christ would rescue sinful men,
The Spirit's work again was witnessed then.
The body, in which Christ should dwell, He gave;
He came on Him, rising from Jordan's wave;
Wisdom to speak, and power to work each sign,
Christ owned as His—the Spirit's—Gift Divine;
"Through the **Eternal Spirit**" on the Cross
Christ strength received to suffer pain and loss
E'en of the Father's smile: and when His foes
Guarded His tomb, by the same Power He rose.
So is it with disciples of the Lord—
Their life and strength the Spirit doth afford,
And, from the first Spirit-taught sigh for sin,
He guides, till Heaven's gate they enter in.
Thus doth the Spirit work, and in our hearts
A proof the Word is from the Lord imparts.

William Olney.

two-thirds comes from the upper surface. The beginner then spends about five hours in the air with an instructor who, himself, has been to a normal school of flying. Next, he must spend five hours in the air alone, doing all sorts of turns, and the deadly tail-spin—which is not so deadly after all. After ten hours solo, he is ready to go before an inspector and be

examined for his first license which allows him to fly for pleasure only. To procure the next higher license he must prove from his log-books that he has spent fifty hours in the air, solo, has a detailed knowledge of meteorology, navigation, and engine construction. Another flight-test enables him to do a limited amount of commercial flying over certain areas in certain types of ships. Most applicants who fail do so in the medical test, not in the flying tests."

Mr. Copland here said, aside: "Aviation does not require nerve so much as coolness and judgment. We do not want nervy men for pilots on the airways any more than we want speed-drivers on the roadways.

"The next license," he went on to say, "is called a transport license, and requires 200 hours in the air. There are other higher examinations also. Age does not seem to make much difference. The average age of our students is twenty. But some of the great flyers today are over fifty. I taught Governor Trumbull of Connecticut to fly three years ago; he was fifty-four then, and still flies regularly. Flying, now, is not particularly dangerous. I began airplane work in 1911. Since that time I have been in several automobile accidents but no airplane accidents."

Mr. Copland was a well-known air pilot during the Great War. About that experience he was reluctant to talk, remarking that the war had been over for some time, and that the public was no longer interested. He was engaged in reconnaissance work, and was constantly flying over the enemy's lines.

"We were much better off than the men in the trenches," he remarked. "Often as I flew over them I thought of the contrast between us free fliers and those wretches living there in the mud, in contact with the enemy day and night. We were back at our airport in Dunkirk after three hours flying; and after that our time was mostly our own. As for the bullets and shrapnel, an airplane is the most difficult thing in the world to hit in a vital place owing to the angle and the speed. Besides, we knew that most aviators were killed through accident rather than the enemy's bullets.

"How did I feel when in enemy territory? Scared half to death!"

Mr. Copland may have been telling the truth; but his war record does not indicate it. Once, at night, he came down in the North Sea, struck a barge, and the plane sank. However, as he explained briefly, "We had life-preservers."

"War flying and civilian flying are entirely different occupations," he continued. "In time of war the flyer is trained to take chances—he must take chances. And it has proved true that some of the most daring wartime aviators have not been able to adjust themselves to peacetime flying.

"At the close of the war the United States Government had an abundance of finely built and powerful airplanes, many more than they could ever use. These they offered for sale at a price far below the original cost. 'All right,' we said, 'we will buy a plane and take up passengers.' So I bought one at a fraction of what it cost to build it, established myself, flew with persons at twenty and twenty-five dollars each and thought I was making money. But before a great while the price dropped to fifteen and ten dollars; the plane wore out; and I soon realized that it was not a sensible business proposition. What was needed was the application of business vigor. So we formed a small company, and started a flying school.

"Until 1927 we flew as we wanted to, except in the states of Massachusetts and Connecticut where laws had been enacted governing aviation. About that time the Department of Commerce stepped into the picture and acted as sponsor of the industry. Some time was required to get the machinery into operation. Now all planes and all operators have to be licensed. Each plane is inspected daily and

operators are inspected every six months. The aviator must prove by his log-books that he has spent a certain number of hours in his ship. If his eyes or heart have become affected; or if he has been known to have been drinking heavily, his license is taken from him.

"We have law-breakers, of course, but for the most part they keep away from the large airports. The Department of Commerce has proved by careful investigation that most accidents in the air are due to wrong personnel; that is, to persons who have no business in an airplane.

"About 1923 we began to find that the wartime planes were costing a lot of money to operate, and that it took a lot of horsepower to carry a person at automobile speed. Today we have planes designed for everyday use which will carry one economically at the rate of 85 miles an hour. There are ships on the market of 400-horsepower built to carry eight passengers at 140 miles an hour. An airplane has made 326 miles an hour, the greatest speed that any living thing has ever developed. Gradually costs are being reduced. Today you can buy a two-seated plane for \$1,490, which costs but two cents a mile to operate. A plane can be put together cheaper than a motor-car because there is less of it. Airplanes, probably, never will replace automobiles, for a man who owns a plane will own an automobile first; but more and more they are sure to supplement motor-cars. The future of flying no one can predict. But certainly, judging from the development of the last five years, flying will command a more and more important place in human affairs. The number of persons who own planes is greater than is generally realized."

At this juncture Mr. Copland took me to the window and pointed out several airplanes taking off and landing, pointing out some privately owned ones, and some engaged in regular business ventures between cities.

"Airplanes are getting more and more simple," he said. "They will almost fly

by themselves. It is interesting, too, to observe that the form of propulsion used in the first planes,—that attached to the rear,—is being applied today, especially to the smaller machines. To be sure, landing places are limited, but small planes are being built which can land in any sizable back yard. Lighted airways are increasing as the one in use between Boston and New York with beacons every twenty miles. The Department of Commerce issues bulletins telling of locations of fixed lights, flashing beacons, smokestacks, and of weather conditions.

"Flying does have its problems. In a thick night, unless one is an experienced pilot, he better stay on the ground. In my opinion transatlantic flying is foolish. It is only an adventure, and does not prove anything or assist particularly in any development. As for the seadromes mentioned in the press which a company proposes to moor at intervals across the Atlantic, anyone who has been out there in a storm knows the difficulty of making anything manufactured by the hand of man stay still. With increasing efficiency of mechanism and radio it will be possible to fly blind in certain defined airship lanes.

"The public gradually is learning the truth about aviation. The true recital of airplane work is not told in the average newspaper story. It is news to play up dangers and accidents. The day-by-day regular work in the air is not news. The fact that last year, from this base alone, and there are forty such bases, we flew half a million miles, may indicate the interest."

Mr. Copland leaned back in his chair, clasped his hands back of his head, and asked, casually, "Would you and Mrs. Cotton like to take a flight?" The result was that a few moments later we were seated in a three-seated plane, the engine was thundering, and, for the first time in our lives, we were leaving the earth. The airplane seemed suspended motionless in the air. It was the earth that was leaving us, and later gliding along beneath us, so easy and imperceptible was

the plane's motion. Yet, the indicator said we were actually traveling seventy-five and eighty miles an hour. Before we realized the tremendous readjustment that had just taken place we were 2,000 feet in the air; and the City of Boston, surrounding cities and towns, rivers, the harbor, the ocean lay spread before us a panorama of indescribable effects embracing two hundred to three hundred square miles. Imagine taking all that in at a single glance! Men's eyes are made to observe objects on a level. When he sees them from the angle of elevation he has an experience entirely new to him. His mind is adjusted to form concepts with his feet on the ground. When he realizes that he is high above the earth he has to readjust entirely his mental processes. To be gliding along, far up in the heavens, safely and comfortably, when one was made only to walk the earth, was the nearest approach to a miracle in my experience: I seemed to be in the midst of one all the time. For the first time I knew the thrill and exultation of the eagle.

Mrs. Cotton was moderately frightened at the sudden, strange transition from earth to the heavens, and did not recover until the wheels of the plane again struck the flying field. Probably those two experiences: exultation and fear, are the most common ones to persons who go into the air for the first time; and both are perfectly natural. The thing that amazed Mrs. Cotton was that the operator could sit so quietly at the controls, as if he were sitting in his office, for Mr. Copland had not even taken the trouble to put on his hat. In reality, with the coming of closed planes, goggles and helmets are fast disappearing, to the consternation of motion-picture thrillers.

What was my response to it all? To state it in a word: When man left the earth through the invention of flying he took one of the most momentous steps he has ever taken, from the time the common ancestor of apes and men came down out of the trees.

Next Week: The Radio Announcer

SYMPOSIUM: What Is a Denomination?

WHAT IS A DENOMINATION?

To me, a denomination is simply a body of Christian Churches who have decided to work together. As a denomination, it does not represent any particular plan or pattern of God. There is, therefore, no question as to which denomination is right or more right in its doctrinal and ecclesiastical views. The impartial manner in which the Spirit has used the various denominations demonstrates that their differences and peculiar emphases are not particular matters of divine concern.

I regard the differences among the denominations as the outgrowth of personal tastes and temperaments. The best denomination for any Christian is the one where he feels most at home and where he can, therefore, do the best work.

From this point of view, a denomination need not and often does not represent full intellectual agreement within its ranks. Many denominations are so inclusive as to present almost antipodal views of doctrine and procedure. The test of its unity is not in its creeds, but in the will of its people to work together and on occasion to worship together.

When, for purposes of service, Christian Churches agree sufficiently in thought to be drawn to some Churches rather than to others and when they meet to disregard individual differences and with mutual respect to work together, a denomination has come into being. It is a working unity, based upon similar spiritual tastes.

A. C. B.

WHAT IS A DENOMINATION?

A denomination is a branch of the Christian Church brought into existence by the emphasis placed on non-essentials instead of the essentials in Christian doctrine and Christian worship; some also because of purely personal prejudices and petty disputes. As far as the more worthy motives are concerned, great good has been accomplished by such emphases, as per example, the evangelistic emphasis of the Wesleys and William Otterbein and the educational emphasis of our own and other branches of the Christian Church. But in our humble opinion the fullness of time has come when we not only have had time, but really have learned from one another, and are in a position to take the best from each and move forward as the one Body of our living Lord. If the question is raised, as it quite frequently is, "Why am I Reformed?" I can conscientiously reply in only one way, "Because I was born in a Reformed family and reared in a Reformed home." Others are what they are because of marriage or other circumstances. It is our firm conviction that an exceedingly small percentage of people belong to any particular denomination because of preference for the doctrines for which the denomination stands or even its manner of worship. After all these matters are far more individualistic, than pertaining to a group. After all, the fact that the same denomination houses Dr. Masee and Harry Emerson Fosdick, and another, Bishop Manning and Howard Melish (and we could just as well cite examples within our own "House-

hold of Faith)" but proves the assertion I have just made. What is needed is not a "realignment of denominations," but a realignment of attitudes, and a new and deeper emphasis upon faith in Jesus as our Divine Lord and Master and the absolute necessity of loyalty to Him as our King and complete and cheerful obedience to His every command and desire, that we may live in all respects and in all phases of life the Jesus way.

As historical factors in the development of Christianity and the growth and program of the Christian Church, their memory should be preserved and revered. In their continued existence they are far more of a liability than an asset, especially in their relationship to the work in non-Christian lands and to the foolish waste of time and money and energy and effort in the rural fields of our own land, and especially in this latter aspect of the matter we know whereof we speak.

God speed the day when the longing desire in the heart of our Master is realized and we are all one indeed, not only in form, but in spirit and purpose.

W. S. G.

A CHRISTIAN DENOMINATION

A denomination is a term by which one religious body of believers is distinguished from another. The distinguishing features of a denomination are its tenets and common form of government.

The name has more of a generic meaning as applied to government than to the ethical and spiritual essentials of Christianity.

This is so because they are more often the outgrowth of inconsideration and passion rather than of love for Christ.

In religion we have to consider the essentials of faith; the method of reception into Church membership; the mode of worship; and the form of government to which its members are to be subjected.

Many denominations have outgrown the original intent of their existence and their name has no specific significance in the way of distinction. These denominations could be amalgamated without any considerable ethical or spiritual discomfort.

Denominationalism is Separationism. Must it not disappear as there is growth into the likeness of "the mind and Spirit of Christ?" In Jesus Christ there is no difference; in Him disappear all dissimilarities. The dissolution of denominationalism lies in becoming like Him. J. D. H.

THE BIBLICAL DEFINITION OF A DENOMINATION

A denomination is a division of the visible body of professed believers and is based upon distinctive and man-made doctrines or forms of government. The denominations collectively make up almost entirely the visible Church which is increasingly apostate, departing from the "faith once delivered to the saints," and having "the form of godliness but denying the power thereof." Within the visible Church, and hence the various denominations, there exists the true Church, or the Body of Christ, composed of all born-again and Spirit-filled believers. Thus, for example, the Baptist Church can hold both the militant Fundamentalist, Dr. W. B. Riley, and the arch-modernist, Dr. Harry E. Fosdick.

Usually a denomination seeks its own

advance by works rather than by faith; it is generally concerned more with its own forms and doctrines than with the revealed truth of God; and commonly seeks its own rather than the Master's glory (1 Thes. 4:3, 4). These are its characteristics because the true Church within, like the remnant of Israel, is small and is humbly serving the Lord Jesus Christ and actively awaiting the fulfillment of that blessed hope.

A new realignment in Protestantism is fast approaching because it is absolutely necessary for the Fundamentalists to join their forces if youth and society are to be saved from agnosticism and atheism. "How shall we escape if we neglect so great salvation?" (Heb. 2:1-3.)

A. Y. H.

(To be Continued)

Trans-Atlantic Echoes

By HERBERT W. HORWILL

London, England.—On July 16 the representative session of the Wesleyan Methodist Conference voted, by 558 to 14, in favor of the scheme for amalgamating the Wesleyan Methodist, Primitive Methodist and United Methodist Churches into one body. As this year's Primitive Methodist and United Methodist Conferences had previously reached the same decision by majorities of ninety-nine per cent, the way is now clear for the actual union. Next year each of the three conferences will first meet separately for the transaction of ordinary business, and will then adjourn for a united meeting in London on Sept. 20. From that date Methodism in Great Britain will enter upon a new era. The almost unanimous vote in the three conferences is an encouraging omen for the future. When union was first proposed, considerable opposition was raised in each of the three Churches concerned. It would mean, in each instance, modification of the methods of Church government to which members of these respective denominations had become attached, and it was not surprising that the changes involved should not meet with immediate acceptance. At the end, however, of a series of detailed and candid discussions, in the Methodist press and in various Church courts, the objectors, with few exceptions, have now withdrawn their opposition, and are prepared to lay aside their personal preferences for the sake of the greater good. The forthcoming union will doubtless arouse great interest at the conference of world-wide Methodism—the sixth of these decennial oecumenical assemblies—which is to be held in America in the fall and to which each section British Methodism will send a strong delegation.

Religious Education

The Council of Christian Education (of the Free Churches) has recently issued an informative statement concerning the extent to which religious instruction is given in our "provided" schools—i. e., those established and maintained by the public authorities. The national Board of Education is prohibited by statute from taking cognizance of religious instruction, but the various local authorities are allowed to supply it, subject to a conscience clause for teachers and scholars. In 161 of the 317 local education areas of England and Wales advantage has been taken of this permission, by the adoption of what is called an "agreed syllabus," acceptable to the Church of England and the Free Churches alike. In some instances a local education authority has constructed a syllabus of its own, but a few of these schemes appear to be of such outstanding merit that they are being utilized elsewhere than in the area where they originated. The Cambridge-shire syllabus, for instance, has been

adopted by nearly seventy other counties and boroughs. Eleven areas are using a syllabus issued by the well-known publishing firm of Macmillan. A syllabus usually includes not only a program of graded and progressive studies, but provision for making it more effective by means of lecture courses for teachers, etc. The Christian Education Council is urging the local leaders of the Churches, in the areas as yet untouched, to co-operate in promoting the supply of the provision hitherto lacking. Few education authorities are willing to undertake this task unless they are definitely assured of the support of the local Churches.

Notes and News

The Church Assembly has passed a resolution protesting against the exclusive use of the word "catholic" as the title of any one of the communions into which the one Holy Catholic Apostolic Church of Christ is today unhappily divided. Such use, it says, is "misleading and without warrant in history." . . . In the fall of 1932 the Indian Christian Churches will send to this country a Mission of Christian Fellowship intended to bring the Christian life of India and Great Britain into closer association. . . . Prof. David Smith has completed twenty-five years as staff contributor to the "British Weekly" of a column of answers to correspondents on theological problems. . . . A protest has been made by the London Free Church Federation against the proposal to grant licenses for the sale of intoxicants at Hampton Court and the other royal parks. . . . In the Calvinistic Methodist Church of a Cardigan village there has been unveiled a tablet in memory of Mary Roberts, who emigrated to the United States about 1775 and became the grandmother of Henry Ward Beecher. . . . The British Broadcasting Corporation is now arranging a Sunday series, entitled "English Eloquence," whose object will be "to give fresh life to the dry bones of old sermons and speeches." It started with a twenty minutes' extract from Latimer's last sermon preached before Edward VI, with a brief introduction to reset the scene of the original delivery. . . . Dr. Thomas Jesse Jones has been invited by the B. B. C. to give its monthly missionary travel talk during his stay in England.

Obiter Dicta

The greatest religious poems are narrowed in their appeal, says R. Ellis Roberts, because most men pass the greater part of their lives without thinking at all about God. It is therefore not strange if they can see but little in the artistic work of those for whom meditation on the Divine is the daily and most necessary activity of their lives. . . . Ernest H. Jeffs warns

us that it is useless to try to revive the Puritan life unless we can honestly hold the Puritan faith. And Puritanism believes supremely in life because it believes in eternal life. . . . According to Dr. George Jackson, one of the rules of good speaking, as of good architecture, is that you must ornament your construction, not construct your ornamentation. . . . We could not be further from the truth, says Dr. J. D. Jones, than by picturing the Apostles as a kind of Fundamentalists of the first century. As a matter of simple historic fact, the first half-century of the Christian Church was a time of immense development in Christian thought. . . . "There is nothing more ghastly," declares the Rev. W. C. Piggott in an address to students for the ministry, "than hunting the Bible through for a text. When our reading of the Bible becomes utilitarian we are done. If you can keep the thrill of it, the wonder of it, the magic of it, in your own soul, then your preaching will be a much richer thing." . . . "I believe in foreign missions," says the Rev. John Bevan, "because everybody has a right to the best."

New Books in England

Sir Arthur Quiller-Couch, Lord Hugh Cecil, the Marquis of Aberdeen, and many other distinguished persons contribute to a symposium on "The Literary Merit of the Bible" (Griffiths). . . . Dean Inge's "Everyman's Bible" (Longmans) will be a selection of passages, arranged in sections, each of which will deal with a certain state of mind or will have bearings upon the common and uncommon situations in which every ordinary man finds himself. . . . The S. C. M. Press announces "The Word of God and the World," consisting of lectures delivered at King's College, London, by Prof. Emil Brunner, of Zurich, a leading exponent of the Barthian theology. . . . Dr. A. J. Nixon's "Priest and Prophet" (Kingsgate Press) is a study of the principle of authority as it is accepted in the English Free Churches. . . . Upwards of 2,700 letters have been obtained and collated by the Rev. John Telford in preparing an eight-volume edition of "John Wesley's Letters" (Epworth Press). . . . The Rev. T. Wilkinson Riddle, the well-known Baptist minister of Plymouth, has published a volume on "Christian Science in the Light of Holy Scripture" (Morgan). . . . The Rev. L. Wyatt Lang's "A Study of Conversion" (Allen) is described as an inquiry into the development of Christian personality. . . . A posthumous book by Canon A. W. Robinson, entitled "The Way to Pray," is issued by the S. C. M. Press. . . . The Rev. Pat McCormick has collected his broadcast addresses in a volume called "Christ's Message to Us Today" (Longmans).

NEWS IN BRIEF

MILLER ESSAY CONTEST AWARDS

The Board of Christian Education is pleased to announce the results of the annau Rufus W. and Katherine McCauley Miller Memorial Fund Prize Essay Contest for 1931, the subject for which was "The Attitude of the Home Toward the Eighteenth Amendment." It will be recalled that this year's prizes are awarded in two classes, one for ministers and the other for laymen. In each class an award of \$50 is made for the first prize and \$25 for the second prize. The committee of judges, consisting of President George L. Omwake, LL.D., chairman, and Professors Calvin D. Yost, D.D., and M. W. Witmer, of Ursinus College, Rev. Cyrus T. Glessner, Norristown, Pa., and Rev. John Lentz, D.D., Collegeville, Pa., reports the following awards: In the laymen's competition, in class 1, first prize is awarded to Mr. Earl F. Schottke, 438 W. 50th St., Cleveland, a member of Eighth Reformed Church, Cleveland, and second prize to Professor J. M. Shumaker, Allentown, Pa., Professor of History and Economics at Cedar Crest College. In the contest for ministers, in class 2, first prize has been awarded to the Rev. Alfred Nevin Sayres, pastor of St. John's Reformed Church, Lansdale, Pa., and second prize to the Rev. William S. Gerhardt, pastor of Bear Creek Charge, Mt. Pleasant, N. C.

The Board of Christian Education extends its heartiest congratulations to the winners in this contest and thanks all those who participated in it for their interest and co-operation.

Henry I. Stahr, Executive Secretary.

Rev. Dr. E. H. Wessler, Cincinnati, O., succeeds President Paul Grosshuesch of the Mission House as pastor of Zion Church, Sheboygan, Wis.

The Orphans' Home Number of the "Messenger" will be issued Aug. 20. The anniversary at Nazareth Home is held Aug. 6, and at Hoffman and Bethany on Aug. 27.

The following ministers will be guest preachers during August at First Church, Philadelphia: Aug. 9, Rev. W. F. Kosman, D.D., Allentown, Pa.; Aug. 16, Rev. W. R. Gobrecht, Chambersburg, Pa.; Aug. 23, Rev. G. W. Spotts, Telford, Pa.; Aug. 30, Rev. Paul Reid Pontius, Lehigh, Pa.

Rev. Traugott Steiner is now pastor of the Marvell, Ark., charge, about 75 miles south of Memphis, Tenn. A few weeks ago the new pastor was wedded to Miss Welti, a member of the charge. His mother, widow of the sainted Rev. Rudolph Steiner, is also a member of this congregation.

In St. John's Church, Lebanon, Pa., Rev. C. B. Marsteller, pastor, the following pastors will preach during August: Revs. C. W. Isenberg, F. A. Rosenberger, R. S. Vandever, E. P. Hoffmeier, D.D., and M. S. Reifsnyder. The pastor and his family will spend the month of August at Cedar Beach on Lake Champlain, Vt.

St. John's Lutheran and Reformed Church, Fredonia, Pa., dedicated a new pipe organ July 19. The services were in charge of the pastors, Rev. A. C. Renoll, Reformed, and Rev. C. E. Schweikert, Lutheran. A recital followed the dedication played by Mr. Herman Stahl, Erie, Pa., builder of the organ, and Mrs. Theodata Stahl Ashley, also of Erie. The organ was dedicated free of debt.

Shiloh Church, Rev. Clark W. Heller, minister, is uniting with 9 other Churches of Danville, Pa., in the Community Sunset services during August. These services also took place in July. They are held in the parks of the town. The Montour County S. S. Convention was recently held in St. John's Church, Maudsle. Elder

Fred W. Diehl, of Shiloh Church, Danville, has been the president for 12 years.

In St. Andrew's Church, Philadelphia, Rev. Dr. Albert G. Peters, pastor, the D. V. B. S. closed on July 27, with a public entertainment. The enrollment was 76. The teachers were Mrs. LeRoy Elder, Misses Dorothea Greenwalt and Sarah Young. The work of the School has been much appreciated. Six new members were received into the Church during July. During vacation the pulpit will be supplied by Elder Jacob S. Sechler, and the pastor's address will be No. 1 Erdenheim Rd., Chestnut Hill, Pa., until Aug. 31.

The following speakers served the pulpit of Newport, Pa., Charge: July 7, Rev. E. M. Beck, of Blain, Pa., Charge; July 12, Rev. Edwin R. Hamme, Central Theological Seminary, Dayton, O.; July 19, Rev. S. Charles Hoover, Harrisburg, who also assisted in the evening union services in St. Paul's Lutheran Church; July 26, Rev. W. D. Mehrling, Bethlehem, Pa. During August the pulpit will be occupied by visiting ministers. Miss Alice Kines, aged 73, member of this Church, passed away July 18.

Salem congregation, Lincoln Charge, N. C., Rev. John A. Koons, pastor, enjoyed a week of special services in July. For several hours each morning the pastor instructed the boys and girls in the catechism. Each afternoon Rev. J. C. Peeler, Lenoir, brought devotional messages on the general theme, "The Fruits of the Spirit," based on Gal. 5:22. He used the fruits: Love, Peace, Longsuffering and Faith. His night messages were of a more evangelistic nature. His sermons were timely and well received by the congregation. One member was added by confirmation.

We regret to report a tragic accident on July 29 in which two boys from St. Paul's Orphans' Home, Greenville, Pa., Robert Skelton, 11, and Donald Hamer, 12, were killed and four others injured, Harry Teagle, 11; Edward Graecman, 9; Robert Tennant, 10; and Addison Keates, 12. The six boys were in an auto driven by Edward Lininger, teacher at St. Paul's, and were returning from an outing at Conneaut Lake. Police said that a car driven by H. H. Springer attempted to pass another car and collided with the auto in which the orphan boys were riding. Mr. Lininger was unhurt.

You and your friends are invited to attend the 21st Anniversary of the Hoffman Orphanage, Littlestown, Pa., on Thursday, Aug. 27. As a notable gift for this "coming of age," a new dining hall, kitchen and apartment has been added to the fine group of buildings. Dr. Edgar F. Hoffmeier of Hanover is the Anniversary speaker. The dedication of the new hall will be at 2.30 P. M. The Board of Directors, Elder John L. Gerber, President, and Rev. W. R. Gobrecht, Secy., unite with the Supt., Rev. A. P. Frantz, in bidding you welcome. Friends of Hoffman should make this a memorable day.

Zion Church, Cumberland, Md., Rev. A. M. Wright, pastor, is growing numerically and financially. Many new members have been added to the Church since the pastor came here. The Church debt is being gradually paid off in spite of the economic depression. The pastor has put on a house to house canvass of this community and has found over 100 families with no particular Church affiliations. Zion has a fine opportunity for service here. If the present trend of conditions continues it should not be long before this Church will be able to take a larger part in the work of the denomination.

We regret to report the death of the Rev. Wm. B. Werner, Burkittsville, Md. An account of the life and labors of this dear brother, will appear later.

Miss Agnes E. Wolfe, of Bowling Green Academy, Kentucky, spoke in St. John's, Lansdale, Pa., Rev. A. N. Sayres, pastor, on Aug. 2, and made a fine impression by her charming personality and interesting message. Over 600 were in attendance. In the evening Miss Wolfe addressed the Young Peoples' Guild of St. James Church, Limerick, Pa., with a splendid audience who enjoyed her message and the singing of spirituals.

In dismissing the Rev. Harold B. Kerschner to the Presbyterian Church, the Executive Committee of Philadelphia Classis adopted a testimonial to the efficiency of his work, and his positive contribution to every good cause. The sense of real loss is expressed, because of this good brother's "natural leadership, genial fellowship and consecrated service," and the 1st Presbyterian Church of Poughkeepsie, N. Y., is congratulated on its good fortune, while God's abundant blessing is wished for him and Mrs. Kerschner. The pulpit of First Church was supplied Aug. 2 by the Rev. H. H. Hartman, of Littlestown, Pa., former pastor of Bethany Tabernacle, Phila.

The Sunday Schools of Bethany, New Freedom, and St. John, Sadler, of the Shrewsbury, Pa., Charge, Rev. C. M. Mitzell, pastor, held their annual picnics on July 25. Music was furnished by the Stiltz and Rinely bands. The Starner family of Stiltz gave a musicale in St. Paul's Church, Shrewsbury, on the evening of July 26, before a capacity audience. The pastor voluntarily accepted a 10 per cent reduction in his salary, effective July 1, in order to lighten the burdens of the members who are suffering greatly because of the depression and deflated farm prices. The pastor and family attended the annual reunion of the Fritz family on July 26, at the home of Mr. and Mrs. Clinton Fritz, Stiltz.

Summer Communion was observed on June 21 in First Church, Goshen, Ind., Rev. Robert S. Mathes, pastor. 4 adults were received into membership, 3 by baptism and confirmation and one by confirmation. On July 12 the pastor exchanged pulpits with Mr. Clarence Gebhart, student pastor of the Millersburg, Ind., Church, and Holy Communion was administered at Millersburg. Rev. Mr. Mathes is attending the Summer Quarter at the University of Chicago, taking work in the Divinity School there. According to the plan followed, he is supplying his pulpit each Sunday, being in Goshen 3 days and in Chicago 4 days of each week.

In St. John's Church, St. John's, Pa., Rev. T. C. Hesson, pastor, Children's Day was observed June 28, in the evening. A pageant, "The Awakening," was used in which Mother Nature and King of the World gave a party to the children. The children appeared as flowers, birds, and butterflies in beautiful choruses and songs. With trellis of wild roses and other flowers the stage had been transformed into a veritable garden and together with the children's costumes made one feel that God was present in His beautiful world. Mrs. T. C. Hesson directed the pageant and Mr. Irvin Woodring had charge of the decorations. It was one of the most beautiful services of its kind ever held in the Church. The summer Communion was held July 12, and was well attended, considering the many persons away on their vacations.

The D. V. B. S. of Calvary Church, Reading, Pa., Rev. Albertus T. Broek, D.D., pastor, came to a very successful close on July 24, with the presentation of a pageant,

"Our Lamp of Life." This typified what was taught in the various departments of the school, which had an enrollment of 213 with an average attendance of 150, and was divided into 5 departments. Certificates for perfect attendance were granted to 94 pupils. The school was directed by Miss Anna M. Kenderdine under the direction of the Religious Educational Committee of the Church, sponsored by the pastor. The Churches in the community helped to supply volunteer teachers. There were 9 paid teachers and 16 volunteers, and the school was in session for four weeks.

Mr. W. N. Decker, President, presided at the Central Pennsylvania Reunion, Lakemont Park, Altoona, Pa.; invocation by Rev. W. H. Miller of Pavia; Prayer by Rev. O. H. Sensenig, and the sermon by Rev. J. W. Yeisley of the Woodcock Valley Charge. Special music was furnished by the Quartet of the Mt. Pleasant congregation, Rev. J. A. Albertson, pastor. In the afternoon Dr. J. M. Runkle presided. Rev. W. E. Reifsnnyder of Salem Church offered the prayer, and Prof. George Dunkleberger, Dean of Susquehanna University, Selinsgrove, delivered an address on "The Educational Task of the Church." Mr. Decker was elected president, Carl Lundgren, sec.-treas., and Elder Imler vice-president. It was voted to hold the next reunion on the last Thursday in July, 1932. In the evening the Guild of the Abbey Church, Huntingdon, presented a pageant entitled "Janey" by Mrs. Guernsey Walker. The attendance was very encouraging.

It is a great encouragement to Secretary Truxal of the Reformed Churchmen's League and to the Church to know that the men's work program is progressing. Two more Chapters of the League are being organized, one in St. John's Church, Rev. David Dunn, pastor, the other in Second Church, Rev. S. C. Hoover, pastor, both in Harrisburg. These Churches see the value of confederating and training men for Christian work, realizing that through their training and activity they will add to the happiness of their own lives, and find a larger outlet for their Christian spirit. Our motto should be "A Chapter of the Reformed Churchmen's League in Every Church." When we come up to the next General Synod we should be able to report several hundred Chapters and quite a number of Classical Leagues. The heart of the League is a fine instructional program provided from month to month by Secretary Truxal and the various Church leaders.

Rev. Marcus L. Bach, pastor of First Church, Fairview, Kans., has resigned his successful pastorate of 4 years in that parish, in which he won the highest regard of the community, both for his spiritual leadership and his surpassing musical ability. Rev. Mr. Bach is an artist with a violin, and Mrs. Bach is an exceptionally good piano player. They organized a splendid orchestra and frequently gave musical programs of a high order. In recent years, Mr. Bach has won considerable reputation as a writer, having been in charge of a department in the "Expositor" and also having written acceptably for the "Messenger" and other religious journals. Upon leaving Fairview, Rev. and Mrs. Bach will make their home in Cleveland, O., where he is entering religious educational work in connection with "The Christian Players' Guild," a new organization devoted to the development of religious dramatization, pageantry and the kindred arts, and their employment in the service of the Church. Mr. Bach will be the field secretary of this organization.

On Aug. 1, 1841, the cornerstone of Solomon's Church, Macungie, Pa., was laid with formal ceremonies. 90 years have now passed and the old edifice is still used to the service and glory of God. In proper recognition of this historical event, Sunday, Aug. 2, was appropriately observed in the celebration of the 90th anniversary. The Church School held a rally at 9 A. M.,

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with a special speaker and program, and at 10 A. M., Dr. Paul S. Leinbach, editor of the "Messenger," was the guest preacher. In the afternoon the Macungie Band rendered a sacred concert on the Church lawn during which time many members, former members and friends mingled and renewed old time acquaintances. Following the concert a brief program was held, when former pastors of the congregation brought greetings. At 7.30 P. M., a much beloved former pastor, Rev. C. E. Schaeffer, D.D., Secretary of the Home Mission Board, was the guest preacher. These services were beautiful with special musical numbers rendered by the choirs of the Church. A chicken dinner and also a supper were served on the lawn by the Ladies' Auxiliary. Rev. L. G. Beers is the pastor.

First Church, Indianapolis, Ind., Rev. C. J. G. Russom, pastor, has had one of the most successful years in its history. Never was there a deeper interest in religious matters, never was the attendance better, and never were greater contributions made than this year. The Apportionment is paid in full to date. A class of 17 boys and girls was confirmed at Pentecost. Splendid groups of new members were received not only at Easter and Pentecost, but also all through the year. Attendance at Holy Communion was much better than heretofore. A total of 16 delegates attended the Bethany Park Missionary Conference for the entire week, while many others attended half of the week. The first attempt at a Vacation Church School was a success both from the viewpoint of attendance, with an enrollment of 70, and of interest and accomplishments on the part of instructors and pupils. The school was arranged for boys and girls from 6 to 12. A wider range of age limit is considered for next year. Mr. Melville Witmer, a senior at the Mission House Seminary, will supply the pulpit for two Sundays of the pastor's vacation.

The Young Friend's Society of St. Paul's Church, Fleetwood, Pa., Rev. Wilmer H. Long, pastor, conducted a vesper service on top of the Pinnacle near Kempton, Pa., recently. The group left Fleetwood in 15 automobiles, and in an hour's time arrived at Mr. Kemmerling's farm near the foot of the Pinnacle. Basket lunches were spread out under the trees for 70 people. At 6 P. M., 45 members of the party started the hike to the summit. After viewing the hills and valleys in all their summer splendor, a vesper service was held at 7.45, where the setting sun was in plain view and the group settled on large flat rocks on the north side of the summit. The service was led by Earl Quillman, chairman of the devotional committee, and Rev. Mr. Long, the theme being, "Glory to God in the Highest." A feature of the service was a male quintet composed of James and Charles Knoll, John and Daniel Spatz and Ray Snyder. Some members of the party remained at the foot of the Pinnacle and took part in a vesper service conducted by Mrs. W. H. Long and George A. Knoll. Motion pictures of the entire affair were taken and will be shown in the near future.

One of the delightful affairs in the history of Third Church, Youngstown, O., was the reception for the pastor, Rev. N. B. Mathes, and family, June 17, following the

mid-week service and planned as a homecoming for Mrs. Mathes upon her return from a 6-weeks' visit with her son, Rev. Robert S. Mathes, in Goshen, Ind. Mrs. J. D. Heaven conceived the idea and with the aid of Mr. Ernest Bickler, who served as general chairman, and the heads of various departments, presented nearly 200 as a complete surprise when Mr. and Mrs. Mathes were brought to the Church gym which was decorated profusely. Arch Bickler served as toastmaster and words of greeting were extended by representatives of each department, the final courtesy being the presentation of a purse of money by S. B. Roof. Refreshments were served by the Ladies' Aid Society. Rev. Robert S. Mathes was an honor guest. This reception showed the affection and esteem won in the two-year pastorate of Mr. Mathes. Children's Day was observed June 14 with a program of unusual merit. The auditorium was crowded with parents and children. The summer Communion was celebrated on June 28, with only a fair attendance, as many members were out of the city. One new member was received by baptism and confirmation, and one infant baptized. While the general business depression has had its effect upon the finances, the work of this congregation moves on in an encouraging manner. At least 3 delegates will attend the Tiffin Missionary Conference.

The Mission Band or Junior congregation of Grace Church, Duquesne, Pa., Rev. Alfred J. Herman, pastor, closed a very successful year. Mrs. Herman is the leader of this group which conducts its own services every Sunday in a separate room, after having joined the Senior congregation in the opening worship. The children had charge of an entire evening Church service in June, and had as their guests Troop No. 2, Girl Scouts of Duquesne, who presented the pageant, "Good Will for All Nations." On Easter Sunday, LaVerne Fever, 12 year old president, presented 8 new hymnals to the Church as an Easter gift from the Mission Band. Officers who served during the present year are: LaVerne Fever, president; Ada Erickson, vice-president; Betty Morgan, secretary; Dorothea E. McWilliams, treasurer, and Marjorie Zook, assistant treasurer. Mrs. Herman uses two of the Guild Girls, Sara Dorman and Margaret Ramsey, as her helpers. The annual Mission Band party was held in the S. S. rooms on June 19, from 2 to 4.30. Games, songs, impromptu entertainment by the children and refreshments featured a very pleasant afternoon. Grace Church was represented at the Shady Side Conference by two full time delegates from the G. M. G., the Misses Hazel Carter and Margaret Ramsey, in addition to a number of visitors. The Guild, with Miss Hazel Carter, President, and Mrs. Alfred J. Herman, Counselor, made a trip to the D. L. Clark Candy Factory, the Heinz Factory and the Rieck Diary, all of Pittsburgh, on July 31. In May, the Guild held a very successful Mothers' - Daughters' banquet. This Church had very successful Mother's Day, Children's Day, and Holy Communion services. On July 19, Mr. Ross Lockwood, who spent the winter in New York as a soloist in one of the Churches, delighted this congregation with the solo, "Open the Gates of the Temple."

IT WAS A GREAT CONVENTION

I have discovered in my experience with any Convention that an attendance above one hundred was usually spoken of by its promoters as "A Great Convention" and that the expression has therefore become somewhat meaningless. Yet even I who have no enthusiasm for conventions as a rule find myself drawing heavily upon my store of adjectives to describe the Golden Jubilee Christian Endeavor Convention at San Francisco. It was a great convention.

It began for me as I waited on the terminal platform in Philadelphia for a special train which was taking the first group of delegates to California and I waited to welcome Dr. and Mrs. Poling and Mrs. Clark to Philadelphia and to share the somewhat hurried but delightful dinner given by the Philadelphia Christian Endeavor Union to these distinguished visitors. When the train pulled out a few hours later with sixty-nine excited delegates waving good-bye to friends and relatives on the platform, and with Gene Stone trying to shake all the hands extended in farewell and declaring "I couldn't be any happier if I were getting married," with all of this merriment I felt very regretful that I had too much work to be able to go with the special party on its pre-convention sight-seeing and would have to travel to the Convention alone by the shortest possible route.

But the regular train on which I traveled had scarcely left Omaha when I bumped into the Christian Endeavor Field Secretary from Massachusetts and discovered that special cars had just been attached to the train. On the last day of the journey special cars of Ohio and Michigan were added. We shared this opportunity to renew friendships with Christian Endeavorers of these states. The last meal on the train was enjoyed as the guest of the Ohio delegation particularly the Rev. Herman Klahr and his charming bride. It was a gay meal and a very delicious one. Not the least among our Convention memories will be the Southern Pacific chef's "fresh blackberry pudding with custard sauce."

After the hot journey across the continent the ride across San Francisco Bay was refreshingly chilly. San Francisco welcomed us with a band and with sparkling sunshiny days which were unbelievably cool.

The Convention began on Saturday night in the magnificent civic auditorium almost filled this first night, filled to overflowing at the later sessions. Greetings from the mayor, the office of the governor of California and members of the Convention Committee followed a beautiful welcome song by a chorus of hundreds of young people conducted by Homer Rodeheaver. The enthusiasm of the Convention, however, reached its highest point when in a clear distinct voice and with very gracious charm of manner eighty-year-old Mother Clark spoke to the Convention. The keynote address of the Convention deserves more than a brief report and will, we hope, be given in full in these columns later. Sufficient to say here that its high challenges were a real spur to every endeavor present. While time was taken in the Convention for the recognition of the achievements of Christian Endeavor in the past emphasis was laid chiefly upon the future possibilities of the movement. Such addresses as "The Changing Orient" by Dr. Cheng, Moderator of the United Church of Christ in China; "A Changing World and Its Need" by Mr. Harry N. Holmes, Secretary of the World Alliance for International Friendship in the Churches; "Christ and the Changing World" by Dr. Fred B. Fisher, former Bishop of India, and "What Are the Elements of a Christian Social Order" by Harry Thomas Stock, Young People's Director of the Congregational Christian Church, show the forward looking spirit of the Convention. There were fewer speeches at the evening sessions than usual but a very outstanding

feature of each evening session was a brief address by a young person, the outstanding one of which was "The Call of Christian Citizenship" by Robert Ropp, National President of Allied Youth. Excellent music features were enjoyed every evening and an especially fine program by Chinese, Hawaiian and Negro delegates was enjoyed on Wednesday evening.

More significant, however, than the stirring addresses of the evening were the carefully graded conferences of the morning sessions. During the first period each morning all the delegates in numerous age groups considered the same general subject. Evangelism, Christian Citizenship, World Peace, Christian Unity and World Missions were the special themes. The second period of each morning was devoted to Educational Conferences covering a wide variety of subjects not in lecture fashion but through carefully planned and thoughtful group discussion. The conference leaders included the National Young People's directors of every denomination, outstanding Christian Endeavor leaders and other educators, and reached a high level of success. This was due partly to careful planning of the leaders, to the thoughtful discussion at daily faculty meetings and to the willingness of the young people to face problems with very real earnestness. Others will no doubt write of the great pageant, of the Convention parade, of its banquets and sight-seeing and of the cordial hospitality of the people of San Francisco. All these things were important. To my mind, however, the greatness of the Convention was chiefly in the fact that fourteen thousand young people faced seriously the necessity of doing real work to make the building of a better world possible, and without any illusions about the difficulty of the task, determined to move forward toward "Greater Things Than These."

Catherine Miller Balm.



Mrs. Edwin W. Lentz, Editor
311 Market St., Bangor, Pa.

Mrs. R. Ella Hahn, of Philadelphia, was among the representatives of the W. M. S. who attended the funeral of our former president, Mrs. Rebecca S. Dotterer, July 23, in First Reformed Church, Philadelphia. The others present were Mrs. L. L. Anwalt and Miss Carrie M. Kerschner. The sermon was preached by Rev. H. S. Kerschner. Miss Kerschner made a brief historical address. Mrs. Dotterer and Mrs. Hahn were closely associated for a number of years in Eastern Synodical and General Synodical work. An interesting coincidence comes to mind. The last triennial meeting over which Mrs. Dotterer presided was held in Canton, Ohio, May 17-20, 1911. In November preceding that meeting, Mrs. Hahn's daughter Ruth sailed for China to be nurse at Chenchow Hospital. At the meeting a topic of conversation was Miss Hahn's new experiences. As a consequence of this interest a missionary society organized about that time in Trinity Church, Canton, took the name The Ruth Hahn Woman's Missionary Society.

Recently we had opportunity to hear the plan of organization used by Trinity Church, Canton, Ohio, to enlist its large membership in denominational and interdenominational responsibilities. The parent society has a membership of 150, then there is a Young Woman's Business Society, a Young Wives group, the Yockey Guild, Mission Bands, etc. The pastor's

wife, Mrs. N. H. Kerst, is the general advisor of the combined groups and president of the Interdenominational Missionary Society of Canton. Through co-operation all the missionary societies in the city have part in the support of The Wayside Ministry, a mission which looks after the spiritual welfare of 25 nationalities. The Rev. and Mrs. Housley, former missionaries to the Philippine Islands, have charge of the mission.

Having spent five years in Baghdad as principal of the Girls' School, Mrs. May D. P. Thoms has returned to America. Recently at Northfield, Mrs. Thoms spoke on "Developments in the Girls' School." Mrs. Thoms organized the work. At present the enrollment is about 200. The Girls' School is an enterprise of the United Mission in Mesopotamia. Mrs. Thoms was a missionary under the Reformed Church in America. The present principal, Miss Effie House, is a missionary of our denomination.

In our denomination, special interest is being manifested in Mission Study material for next year, when China and the American Indian will be the subjects. Most of us feel the need for some capable and trained person to assemble the fragments of recent missionary developments in China and put them into order. This has been done by Mrs. Hollister, author of the adult study text on that country. To supplement the text on the American Indian we are hoping to have published by that time a Memorial on the Life of Rev. Jacob Stucki, missionary for nearly half a century to the Wisconsin Winnebagoes. 1932 will mark the 35th anniversary of the conversion of King of Thunder and John Stacy and his wife, first converts under Rev. Stucki's teaching. Miss Helen Nott, of Milwaukee, has been requested to assemble data.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

Carsonia Day was an ideal day for Bethany Home. It was a perfect day and the children as the guests of the people of Reading had a most delightful day. They left Womelsdorf at 8.30 A. M., were presented with 10 concession tickets and a bathing ticket by the park management. The older children, who numbered about 145, were given at least 25c apiece to spend. The children who wanted to go on the skating rink received 50c. This money was taken from their savings boxes. There are always a number who have no money and for these the generosity of friends provided. The younger children received at least 10c for spending.

The excellent meals served by the Reformed Church people of the Reading district made it unnecessary for the children to have money for food. The Committee under the leadership of Mr. Heber Ermentrout, who is the fusion candidate for Mayor, entertained the children in the most royal manner and told them to look forth to spending another day at Carsonia next year. The Bethany family returned home very tired and had all retired by 9.30 o'clock. The least we can say is, "Thank You," to our many friends who are so interested in Bethany.

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HOME AND YOUNG FOLKS

Do not pray for easy lives;
Pray to be stronger men.
Do not pray for tasks equal to your
powers;
Pray for powers equal to your tasks.
Then the doing of your work shall be no
miracle;
But you shall be a miracle.
Every day you shall wonder at yourself,
at the riches of life which has come
to you by the grace of God.

Phillips Brooks.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE BOYHOOD OF A NOTED PREACHER

Text, I Timothy 2:7, "Whereunto I was appointed a preacher."

Tomorrow, August 7th, it will be 100 years since Frederic William Farrar was born in the fort of Bombay, India, where his father was a missionary.

His father, the Rev. Charles Pinhorn Farrar, was at that time a chaplain of the Church Missionary Society, and afterwards became vicar of Sidecup, Kent, in England. He was a somewhat austere man. His mother was Caroline Turner, for whom the son always cherished the deepest love and reverence. In 1890, when he was fifty-nine years old, he wrote of her: "First among the influences which have formed my life, I must mention the character of a mother who has been dead for nearly thirty years, but of whom my reminiscences are as vivid and as tender as if she had passed away but yesterday. I have never spoken of her, though I dedicated one early book to her memory. She has had no memorial in the world; she passed her life in the deep valley of poverty, obscurity, and trial; but she has left to her only surviving son the recollections of a saint. I may say of her with truth that she was canonized by all who looked on her, and I echo with all my heart the words of the Poet Laureate:

"Happy he
With such a mother! faith in womankind
Beats with his blood, and trust in all
things high
Comes easy to him."

In another passage he pays this beautiful tribute to her: "My mother's habit was, every day, immediately after breakfast, to withdraw for an hour to her own room, and to spend that hour in reading the Bible, in meditation, and in prayer. From that hour, as from a pure fountain, she drew the strength and sweetness which enabled her to fulfill all her duties, and to remain unruffled by all the worries and pettinesses which are so often the intolerable trial of narrow neighborhoods. As I think of her life, and of all it had to bear, I see the absolute triumph of Christian grace in the lovely ideal of a Christian lady. I never saw her temper disturbed; I never heard her speak one word of anger, or of calumny, or of idle gossip. I never observed in her any sign of a single sentiment unbecoming to a soul which had drunk of the river of the water of life, and which had fed upon manna in the barren wilderness."

I give this somewhat lengthy quotation concerning Farrar's mother because I realize that when you catch the spirit of the mother you have written half the biography of a great and useful man or woman.

When Farrar was three years old, he

was sent home to England with his elder brother Henry and placed under the care of two maiden aunts, cultured and refined ladies who lived at Aylesbury. With them religion was not a system, but a habit; not a theory, but a continued act of life. He was taught to be truthful, to be honest, to be kind, and to be brave, and he never quite forgot these lessons.

Farrar was a little fair-haired, blue-eyed fellow, spending his happy childhood in a freedom which made him fearless and self-dependent. Because of his loneliness he early became fond of books, and he eagerly read and reread the books to which he had access and made them a part of himself.

At the age of six he was sent to the Latin school at Aylesbury, and later went to King William's College, on the Isle of Man. His parents returned from India on a furlough, and during the first three years of his course at this college he was a day boy, but after the parents went back to India, Frederic and his brother were boarded in the house of the headmaster, the Rev. Dr. Dixon.

Farrar early became very fond of poetry, and committed to memory long passages of Byron, Goldsmith, Moore, Scott, Shelley, Wordsworth, and other poets. In this way he acquired a knowledge of English poetry which has probably never been excelled by any one. He learned to write poetry, and a number of excellent poems have been preserved.

One of his life-long boy friends wrote about this period of his life as follows: "I conjure up the picture of a happy and healthy schoolboy, of a bright and open countenance, with eager, well-opened eyes, clear-cut features, and fine waving hair; gay and playful, yet tremendously in earnest; joining heartily in games, fond of bathing and swimming, but fondest of long rambles and scrambles along the cliffs or over the mountains, with his ear attuned to the voice of nature; remarkably well read for a schoolboy, and with his memory stored with treasures gathered from the best English poets; a good scholar, in spite of the deficiencies of his training, who, at the age of sixteen, stood at the head of his school, and had won all the prizes it had to offer, and who had laid already the foundation of that habit of unflinching, unremitting industry which was one of the chief secrets of his success in life; a boy whose moral influence was always strenuously exerted on the side of all that is manly and honest; beyond all, a boy of stainless and virginal purity, who took for his motto the text 'keep innocence and do the thing that is right, for that shall bring a man peace at the last.'"

Farrar entered King's College, London, in 1847, where he came under the influence of F. D. Maurice, whom he learned to love and to honor, calling him "a great and noble man." He was led by Maurice to the study of Coleridge, whose writings had a great influence upon his faith and opinions.

Four years later he went to Trinity College, Cambridge, where he became a fellow in 1856, and where he gained the Chancellor's gold medal for English verse. His father was a very poor man, and Frederic paid the expenses of his own education entirely by scholarships and exhibitions, so that he could afterward say, with pardonable pride, that his education never cost his father a penny.

He graduated in 1854 with the degree of Bachelor of Arts, and in 1857 with the degree of Master of Arts. In 1855 he won the Le Bas Prize and in 1856 the Norrisian Prize, both for writing essays.

On leaving the university Farrar be-

came an assistant master, first at Marlborough College, and then at Harrow.

In 1860, shortly after his mother's death, Farrar met Lucy Mary Cardew, third daughter of Frederic Cardew of the East India Company's service. They were married "and," as his son and biographer says, "for forty-three years love unbroken trod the path of wedded life in mutual society, help, and comfort." They had ten children, eight of whom were born during the Harrow period, the two youngest being born at Marlborough College, of which he was appointed headmaster in 1871.

Farrar was appointed an Honorary Chaplain to Queen Victoria, which was a distinction to which very few men in the position of Assistant Master at a public school have attained. In 1873 he was promoted to be Chaplain-in-Ordinary to the Queen.

Thus far I have not said anything about Farrar as a preacher, although he had done a great deal of preaching since the time of his ordination on Christmas Day, 1853. He preached his first sermon on the afternoon of that day in a country workhouse, and he called it "a dead failure, if ever there was one."

One of his life-long friends, Dr. Butler, has the following to say about his preaching while at Harrow: "Our custom was that the clerical assistant masters preached in turn at the morning service in the school chapel. Farrar's turn was eagerly expected both by the boys and by the parents of our home-boarders. . . . He was listened to with the most breathless attention. . . . Hundreds of Harrow boys will look back upon his words from the chapel pulpit as among the chief blessings of their whole life."

In 1856 he became canon of Westminster Abbey and St. Margaret's, Westminster. Dr. Butler, whom I quoted above, says: "His position as a great preacher is part of the history of the Church of England during the last thirty-five years of the nineteenth century. I suppose there is scarcely a cathedral or a university pulpit or a school chapel in which his voice has not been heard, and he rarely refused a request from a brother clergyman in either town or village. A man who has preached so constantly, so ubiquitously, and to such varied audiences, has left a definite impress on those who either heard or read his words."

Farrar was appointed dean of Canterbury in 1895, where he died March 22, 1903. He wrote many books during his life, but of these I do not have time to write at this time.

Hoax: "What relation does a stork bear to mankind?"

Joax: "I don't know; don't keep me waiting."

Hoax: "Either a son or a daughter."
The Pathfinder.

Home Education

"The Child's First School is the Family"
—Froebel

SELF-RELIANCE

By Willa M. Pinnell

"When I was a small child," remarked my friend, "no matter what I was trying to do, there was always some member of the family ready to say, 'Here, you can't do that, let me do it for you.' I was seldom allowed to complete anything I commenced, nor was I encouraged to do for

my self in any way. If an outsider asked my name or how old I was, some one of the others answered the question for me. Though they imagined they were doing me a kindness, it was a great injury.

"Being naturally a timid child and the youngest in the family, I believed implicitly what my elders told me. And hearing so often that I couldn't do this, or that, I came to believe that I couldn't. An attempt on my part was met with good-natured ridicule, and I dreaded the laugh as much as if it had been prompted by ill will. I began to believe myself inferior to other children, this made me awkward, self-conscious and shy. As I grew older this feeling increased. To have attention called to myself in any way was positive agony. I wanted to keep in the background. I was inclined to be studious, and could easily have been first in my class, had not my extreme shyness prevented it. However, as many of our examinations were written, I was able to make creditable grades. But it was not until I began teaching that I found myself, so to speak, and it was then that I resolved that even though my pupils learned little else, I would teach them to have faith in themselves.

"What others can do, I can do," was our school slogan.

"I especially remember one of my pupils—a child of seven. That winter was his first term of school. An only child, he had been waited on and cared for, until he had, seemingly, lost all desire to do for himself. On arrival at school, his cap and overcoat must be taken off. On leaving school and at recess, these articles must again be put on for him. Jarvey would lift his rosy face to have the cap drawn on his head, but never put up a hand to help himself. The little girl, a neighbor who was his caretaker, anticipated his every movement.

"I at once decided that the boy must have a chance outside of class, to help himself. The opportunity came unexpectedly. One morning, after he had been attending school for about a week, I was busy hearing a recitation, when suddenly Jarvey came stumping up to me, his brows drawn together, and his face puckered in concern.

"Teacher," he said as he stuck out his foot, "my shoe-lace is untied, an' she ain't here to tie it!"

"Sure enough 'she' a few minutes previously, had been given permission to go to the library for a book, and in her absence this catastrophe had befallen her small charge.

"Your shoe-lace is untied? Well, Jarvey," I said cheerfully, "sit right down and tie it up!"

"Amidst the subdued titters, which were quickly stilled by an admonitory shake of my head, Jarvey dropped to the floor and began struggling with the refractory shoe-lace, while I went on with the recitation. A few moments afterward there was a tug at my elbow, and Jarvey, his eyes alight with triumph, pointed proudly down at the tied lace.

"Fine!" I applauded, "I knew you could do it!"

"That," said my friend, "was the beginning of Jarvey's emancipation. From that time on, whether at home, at school or abroad he did things for himself. From a listless, dependent child, he developed into a sturdy, bright-eyed youngster, with a confidence in himself which nothing seemed able to shake. And I am proud to say," concluded my friend, "that Jarvey attributes much of his success, in the business world of today, to that little incident in the country schoolhouse, his first lesson in self-reliance."

Note: This and kindred subjects are really very much worth while. Don't miss the article by Emma Gary Wallace—"Resourcefulness."

"No one who has observed the differences between a kindergarten trained child and one who has been deprived of such

opportunity can fail to realize how important such education is."—David M. Trout, Department of Psychology, Hildale College, Michigan.

Is there a kindergarten for the children of your neighborhood? The National Kindergarten Association, 8 West Fortieth Street, New York, will gladly aid any person desiring to get one established.

Birthday Greetings

By Alliene S. De Chant

Your Birthday Lady has shown her curios in every one of our orphans' homes—at Nazareth in North Carolina; at Ft. Wayne, in Indiana; and at St. Paul's, Bethany and Hoffman, in Pennsylvania. I have seen orphans in Japan and India, too, and in Palestine. And orphans are just about the happiest, bravest boys and girls I know! They like to play; they win prizes in school; the orphan boys in Palestine like to work in their carpenter shop at Nazareth; they have bands and orchestras; on anniversary days they give the finest kinds of plays and pageants, and how well they sing! They have "crying" times, too, especially on anniversary days when so many fathers and mothers come, but even then they brush away their tears, gulp real hard, and come back to the crowd, smiling. They want to talk about their dead parents, too, for when they let me play the piano for them, they almost always choose a song or hymn that has to do with "mother." And so I wasn't a bit surprised when two birthday poems for our "corner"



Grace Setzler (left)

arrived from Bethany, to discover that one was a birthday greeting to mother. It was written by Grace Setzler. Little Beatrice Shurr wrote one too, so here they are:

This is a birthday greeting true
That I am sending you.
So think when you read it
That it is all for you.
I wish you will have many more
happy birthdays.

Beatrice Shurr.

MOTHER'S BIRTHDAY

Happy birthday dear Mother of Mine
My love holds true in every word and line.
I hope you get this just in time
To read this verse, dear Mother of Mine.

Grace Setzler.

So here's "Joyous Orphans" greetings to all my boys and girls, who, when "crying" times come, do just what our orphan Birthday Club members do—brush the tears

away, gulp a great big gulp, and come around the corner with a smile!

NO ACCOUNTING FOR TASTES

"Fred D. R—— has made a splendid recovery from an operation for appendicitis which he enjoyed in November."

F. and M. Alumnus, Lancaster, Pa.

Teacher (in geography class): "Can anyone tell me where Pittsburgh is?"

Small Voice: "Please, teacher, they're playing in Chicago today."

Puzzle Box

ANSWERS TO—BEHEADED WORDS,
No. 19

- | | |
|-----------|-----------|
| 1. Chart | 4. Entire |
| 2. Dilate | 5. Placid |
| 3. Newest | 6. Garage |
| 7. Brash | |

BEHEAD THE MISSING WORDS, No. 7

Behead twice when (2) is noted.

- They bought a new ——— to be used only in the ——— that was furnished in memory of ——— Paul, of Africa.
- They decided to name the ——— for its father ———; just as it should ———.
- A Russian stockade is called an ———. It is built of something stronger than ———. It's strong enough to imprison an ———.
- Because his larder was ——— he declared I ——— spare enough to feed an ———.
- First it was ———. Then it was ———, and ——— we knew it, it was gone.
- He ——— meant to ——— that four (2) ——— was stronger than three.
- How she did ——— the child for catching ———. The little fellow was only three years ———.
- He said that if they would ——— him from the (2) ———, he was sure it would ——— his conscience.

A. M. S.

The Amateur Typist Writes:

My toWn haS maNY HistorIc assoCIations/. It WAS the HOME of The LIBerty Bell DurINg a PaRT of the RevoLutionArY war!;. seVeRaL arMY hosPiTals weRE EstabLIshed heRe durINg thaT SaMe PerIOD./ maRKerS haVe Been plaCed to pOint OuT theSe historIc spoTs/.? I've OFTen waTChed viSitoRs to Our coMMUnItY as theY stoPPed aNd Read the inscriPtiOns% How iNTEResTED theY SeeM aS they reVieW iN theiR miND's eYe soMe of The scENes oF Those By-gONE daYs!-|-. i KNow MaNY of the 92,000 folKS in My toWn whO Are nOt evEn acquaiNted with theSe historIc inciDents: theY haVe pasSEd by the maRKers daY After DAY for maNY YearS aNd haVe NeVeR StoPPed to reaD% oH, yeS, i Must admiT ThaT I haVe SeeN soMe Of ouR resiDents stoP to read WHEN theY haVe bEEN AtTRACTed by ViSiTORs whO AlSO pauSEd/ i wonDer whY OutsIDers MUSt caLL SoMe oF us to theSe woRds of iNTEResT WitH WhiCh We should AL-ready Be famiLIar!/. iT aLL RemiNds ME Of soMe chRis-

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TIAns' inTEResT In thEir guIde-boOk,—
The BiBle/* tHey hAVE PassEd BY The
oLd boOk dAY AfteR dAY, AND Then
sOME oUTSider cOMes ALONG AND cALLS
thEir attENTioN tO iTs inTERestInG
AND InspIRIng wORDs/? lET's kEEp The
gatEs oF Our towN Wide oPen FOR vis-
iTORS lIke thAt!-||-6

PAMPERING JUNIOR

"What did you give baby for his first birthday?"

"We opened his money-box and bought the little darling a lovely electric iron."

The Family Altar

By A. W. Krampe

HELP FOR THE WEEK OF AUG. 10-16

Practical Thought: "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap." Gal. 6:7.

Memory Hymn: "Now Thank We All Our God."

Monday—Sowing and Reaping Gal. 6:1-10

In the last chapter of Galatians Paul makes some practical applications of the truths contained in the previous chapters. At first he makes a plea for Christian considerateness. "To err is human, to forgive is divine," therefore the true follower of Jesus will want to lighten the burdens of sorrow, sin and hardships by entering sympathetically into the condition of the weak and erring brother. Each Christian life has its own contribution to make. Life is a sowing and reaping. The present life is our seed-time. How foolish to spend our days in selfish indulgence unmindful of how, what we do and say, or leave undone and unsaid may influence those whose lives we touch day by day. We are either sowing to the spirit or to the flesh. The harvest will always be like the sowing. We cannot be reminded of this self-evident truth too often. May we heed the admonition of the apostle and "not be weary in well-doing, for in due season we shall reap, if we faint not."

Prayer: Heavenly Father, we thank Thee for Thy patience with us. Daily thou dost remind us of the fact that life is a seed-time upon which a reaping is sure to follow. Grant us grace to sow unto the spirit. Amen.

Tuesday—Timely Admonitions Prov. 23:15-23

The Book of Proverbs is full of practical precepts and appeals to moral conduct. The dominant theme is perhaps the superior worth of wisdom. Wisdom and knowledge are not exactly the same. Wisdom is the expression of knowledge in conduct. "Get wisdom and understanding" are expressions often used in the book. Then too we are told: "the fear of the Lord is the beginning (the chief part) of wisdom." There are some timely warnings in our passage "Guide thy heart in the way." "Be not among wine bibbers." The last verse however gives a fine summary: "Buy the truth and sell it not." Truth is a treasure that must be sought earnestly, continuously, prayerfully. Our appreciation of this perfect and eternal treasure will grow with the seeking, and we'll guard it carefully lest in a moment of weakness we part with it for things of mere passing value. "Buy it"—the price must be paid—eternal vigilance; "sell it not"—there is a temptation to let it go.

Prayer:
"Christian, dost thou feel them,
How they work within,
Striving, tempting, luring,
Goading into sin?
Christian, never tremble;
Never be downcast;

Gird thee for the battle,
Watch and pray and fast." Amen.

Wednesday—Sowing Tares Matt. 13:24-30

Matthew 13 contains a group of parables, seven in all, called the parables of the kingdom. The first two form a pair setting forth the manner of the establishing of the kingdom and the obstacles it must encounter. The first one, "The Sower," speaks of the obstacles in the soil itself—hard soil, shallow soil, preoccupied soil. The second parable, "The Tares," calls attention to the fact that there are other obstacles than those of the soil. An enemy is at work sowing tares counteracting the influence of the good. There is a constant struggle going on in the world between the forces of good and evil. It's a hard struggle involving great issues. Strenuous effort and constant watchfulness are demanded on the part of those who are interested in the triumph of truth and right-

IS IT RIGHT TO DO WRONG?

Some think it's right and proper
With wrong to flirt and joke;
To have bad habits grip them
In their firm and steely yoke.

We hear some say that freedom
Is a privilege they enjoy;
When insooth they are in bondage,
And as helpless as a toy.

Satan weaves his web most cunning,
Like the spider for the fly;
He sees the poor sinners flutter—
Ensnared, he sees them die.

Of deceit some are charged truly,
And a story fain would tell;
When they say they have been worried
'Bout the slippery ways of hell.

But some are truly in earnest
That all people straight should go;
And thus enjoy the blessings
That clear conscience can bestow.

Harry Troupe Brewer.
Hagerstown, Md.

eousness and purity. This also has its application to the cause of temperance, law observance and law enforcement. The enemy is always at work and we dare not be careless.

Prayer: Father, forgive us our selfishness, our carelessness, our indifference. Thou hast called us into Thy service in the cause of righteousness and truth. We have not always devoted ourselves to "whatsoever things are true, honest, just, pure, lovely and of good report." Forgive us and make us strong to stand for the right. Amen.

Thursday—Temperate Living Titus 2:1-8

Titus was a fellow worker of Paul and had been placed in charge of the Churches in Crete. In writing to Titus, Paul shows that he is concerned about faith and knowledge and godliness. However, soundness in the faith is not merely an intellectual acceptance of the truth, it includes right living. "Sound doctrine and right living are inseparable." People must show by the lives they live that they have fellowship with God. The gospel is practicable and it is possible to apply its principles in all walks of life. It sets forth high ideals and it has the power to make all classes, the aged and young, men and women steadfast, sober, tolerant, friendly and patient. Living a Christian life, walking circumspectly before God and men is the best way to overcome opposition and to silence the scoffer. The Master bestows the power of fulfilling the high ideal of Christian living upon all who fellowship with Him.

Prayer: In our own strength we can do nothing. We need Thee, O blessed Master,

every day and every hour. We thank Thee that Thou art both able and willing to make us more than conquerors. Amen.

Friday—Social Responsibility Rom. 14:13-23

In all of the passages for this week, considerateness has been emphasized. In verses 7 and 8 of our chapter the apostle presents this truth in the familiar words: "For none of us liveth to himself." In our ordinary social intercourse problems arise due to the fact that we all have our personal peculiarities. We are so apt to insist upon our own views, forgetting entirely that others also have received gifts from the Lord and that they are entitled to their opinions. We are not isolated individuals, independent one of the other, but as Christians we form a fellowship of believers and each one of us belongs to the Lord and has a responsibility toward the other one. In matters of conduct therefore we dare never consider self only but must always look upon the other, especially if he is one of the weaker brethren. Paul says do nothing to bring disaster upon your brother for whom Christ died. For love's sake waive the exercise of your own right and freedom and abstain from eating and drinking in order to give no offense.

Prayer:

"O brother man, fold to thy heart thy brother;

Where pity dwells, the peace of God is there;

To worship rightly is to love each other,
Each smile a hymn, each kindly deed—a prayer. Amen.

Saturday—Life's Harvest Rom. 2:1-11

Romans is considered to be Paul's masterpiece. In it he deals with the great gospel truths and principles which grew out of the person and life, the teaching and work of Jesus. Words like sin, righteousness, salvation, faith are outstanding words. Paul's first point is that all men are sinners. "Both Jew and Gentile are guilty before God. The Jew because he has broken the law; the Gentile because he has disobeyed conscience." Chapter 2: 1-16. There is no distinction. The Jew although he has enjoyed special privileges is by no means better than the Gentile. There is no favoritism with God. Every man will be judged according to his deeds. Jarrett says in commenting upon our passage: "The way to moral and spiritual health is to direct my criticisms upon myself. I must stand in the dock and hear the grave indictment of my own soul. Unless I pass through the second chapter of Romans, I can never enter the fifth and sixth and still less the glorious forgiveness of the eighth. 'There is therefore now no condemnation to them that are in Christ Jesus.' I pass into that warm, cheery light through the cold road of acknowledged guilt and sin."

Prayer: We thank Thee, Heavenly Father, for the words of the Psalmist: "If we confess our sins He is just to forgive us our sins, and to cleanse us from all unrighteousness." Give us grace to criticize ourselves rather than others. Amen.

Sunday—Woes of the Wicked Isa. 5:11-15

Chapter five, with the parable of the vineyard has been called "a passage of singular beauty and grace with many echoes elsewhere in Scripture." In Matthew 21:33-41, Jesus makes an application of this parable to the people of His day. Great privileges had been conferred on the Jewish nation but they had not been willing to assume the responsibilities which these privileges implied. They had neglected their opportunities, misused their privileges and thus brought condemnation upon themselves. What a sad picture we have in the words following the beautiful parable of the vineyard. What an indict-

ment in these words! The picture drawn is only too true of our own day. Greed, oppressive selfishness that tramples under foot the claims of brotherhood and the rights of men—the headstrong rush after pleasure—the crying sin of intemperance—infidelity, fraud, falsehood and dishonesty! How these words describe the sins of our country, our times! We need a call to repentance.

Prayer:

"Light of light, enlighten me
Now anew the day is dawning;
Sun of grace, the shadows flee;
Brighten Thou my Sabbath morning;
With Thy joyous sunshine blest,
Happy is my day of rest." Amen.

There is a young husband who occasionally wipes the dishes. The other day he refused, saying it was "not a man's work." The wife got the Bible and read from II Kings xxi. 13: "And will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down." The young man returned to his job.

The Christian Register.

ALCOHOL AND HEALTH

A Doctor's Wife Looks at Prohibition
By Ella Lyman Cabot, Wife of Dr. Richard C. Cabot of the Harvard Medical School

From Report of the Women's National Commission for Law Enforcement and Observance

Many times in my life I have had to learn to unlearn what I had without sufficient reason accepted as true.

On becoming a doctor's wife my first surprise in relation to alcohol was to learn that it is a narcotic and never a stimulant. I thought alcohol braced one up. Not at all. Tea, coffee and strychnine are stimulants, but alcohol is much nearer to ether, the well-known narcotic, than it is the stimulant like coffee; and so I had to learn that a drink of champagne or of whisky will not sharpen a man's wits or make him less tired. On the contrary, it will deaden his wits. It makes him more sleepy and less capable of performing a difficult task. Alcohol does not even support the heart or bring people out of fainting fits.

The second surprise, very closely connected with the first, is that alcohol lowers temperature instead of warming one. It is true that it sends a rush of blood to the stomach and the skin and makes the face flush, but its last effect on the blood is to chill it and to lessen instead of increase the resistance to cold. For this reason, I found, to my surprise, that Arctic and Antarctic explorers have long abandoned alcohol, and in fact insist on total abstinence in the men whom they take with them. It is far too cold for you to indulge in, whiskey drinking, sensible explorers say.

It took me some time to recover from my third surprise, which was that it is more dangerous to health to take alcohol steadily and moderately than to have spells of hard drinking. "Moderate drinking, not sufficient to produce drunkenness, is a greater menace to life than excessive drinking; because excessive drinking leads for a time to such irritability of the stomach that nothing, not even liquor, can be retained. Thus the body has time to rid itself of the alcohol in the blood and has a rest from the poisonous effects. But in steady, moderate drinkers the alcohol is in more continuous contact with the tissues and is more likely, therefore, to do harm."

After automobiles became common I had to meet my fourth surprise—that the driver of a motor car who has a few drinks may well be more dangerous than one totally drunk. Total intoxication produces stupor, so that a man would be incapable of driving; or if he tried, would soon be recognized by those about him as unfit, and would be stopped. But it has been proved by careful experiment that taking even

a few drinks blunts sensitiveness, affects precision of movement, and increases impulsiveness. Not only this, but drinking slows down, as has been shown many times, the muscular reaction. It takes longer for the man who has had a cocktail or two to put on the brake on his car than if he had been a total abstainer. His time reactions are increased, his good judgment is decreased, and the combination of these two makes him very dangerous to himself and to pedestrians on the road. "Most of the 'drunken drivers' now arrested by the hundreds each week in Massachusetts have taken only a moderate amount of alcohol, just enough to impair their judgment and motor control. They would not be reckoned as drunk in the ordinary sense but their co-ordination of eye and hand can be fatally impaired even by one or two cocktails." The combination of clumsiness and recklessness induced by moderate drinking makes them a menace on the road. "The person has no idea he is drunk and would not be recognized as such under ordinary conditions. There is no safety for children on our highroads until all those who drive automobiles can be prevented from taking a drink within six hours of the time when they go on the street to drive. Of course there is no possibility of this except under prohibition. It should be emphasized that these automobile accidents are due to the moderate—what is ordinarily called temperate—use of alcohol, in amounts that would not disturb a man's speech or power to walk. It is noticeable in no way until it comes to the handling of such a machine as an automobile, which demands quick and accurate co-operation of eye and hand, the accurate co-ordination which is upset even by a moderate or temperate use of alcohol. Temperance is thus more dangerous than excessive drinking as a cause of automobile accidents. The excessive drinker doesn't usually try to drive when he is drunk. There is no hope, therefore, of decreasing automobile accidents by temperance. Only abstinence can make us safe."



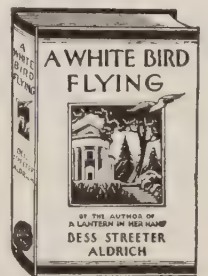
My fifth surprise was to learn that alcohol (which I had been given in pneumonia) does not cure disease, or even relieve it; on the contrary, it tends to cause certain diseases. Fifty per cent of the cases of cirrhosis of the liver are due to alcohol and it is interesting to learn that cirrhosis of the liver has decreased markedly since the coming of prohibition. If St. Paul were among us he would now be too wise to say "Take a little wine for thy stomach's sake." Indeed doctors are using alcohol less and less. In hospitals such as the Massachusetts General Hospital in Boston its use is almost obsolete. Many of the best doctors do not even apply for the amount of liquor that they are entitled to have to give their patients.

Lastly I learned that alcoholic habits make pneumonia and all infectious diseases far more dangerous to life. Any doctor very quickly asks, "Is this man alcoholic?" and if he finds that he is, he considers the case—whether it is pneumonia or any germ disease down to the infection of a hand—as a bad risk. Infectious diseases such as pneumonia have a mortality of thirty or forty per cent in those who do not take alcohol, and seventy to ninety per cent in those who do. It is the abstinent man who gets well.

These are some of the medical truths that make me eager to increase the number of those who relinquish liquor for the sake of helping the whole community. Enforcement of our Constitutional Amendment is therefore not only essential as part of general obedience to law, but as a measure for the good of the whole nation. Sometimes in arguing against intoxicating liquors I feel as though I were beating the air, as if there could be no opponent. For what slender items can one put in the column of good results of drinking intoxic-

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leaving liquors against the long list of broken homes, broken hearts, broken health and broken fortunes that swell the column of evil results? Shakespeare knew

long ago how bad was alcohol when, in the words of Othello, he said: "Oh, that men should put an enemy in their mouths to steal away their brains" And not only

their brains, but their health, their modesty, their good judgment, their loyalty to their children's health and happiness, their allegiance to their country's laws.

An Australian Investigator Reports on Prohibition in America

By WILLIAM C. ALLEN

The following statement was made by Frank A. Russell, an Australian barrister, not a Prohibitionist, who recently made an investigation of the working of Prohibition in the United States. This honest report, published in the "Alliance News" of England, is so different from the so-called Prohibition News that the people of Great Britain are fed upon through their newspapers that it is worthy of being brought to the attention of the people of this country:

"If the visitor to America," says Mr. Russell, "will stay there long enough to get out of the visitor class, they begin to find what I found as soon as I had paid my tribute to courtesy and began to dig for my own facts; that is, that though wealthy people can get liquor with comparative ease, at a high price and sometimes of extremely doubtful quality, it is becoming an increasingly difficult job to keep the cellar full at a cost suitable to the purse of the average man. They will

find, too, that though a certain small percentage of the general population brews a species of beer, and another small percentage allows home-grown wines to ferment, aided by peripatetic individuals who drop some form of alcohol into it, the great mass of the population is already indifferent to drink.

"Briefly put, my investigations revealed the unassailable fact that Prohibition is observed by that enormous and important mass of middle-class artisans and workmen, tradesmen and small commercial folk which is really the backbone of every country. At either end of the social scale were people who broke the law. At the top were the wealthy classes who have never yet kept any sumptuary law that clashed with inclination; at the bottom were the criminal and part-criminal class that had an ill-founded idea that breaking laws paid better than keeping them.

"I have come back to Australia," says

Mr. Russell, "with my mind made up on the subject of Prohibition. It is not only a success, but a shining success. Had I, however, passed through America as an ordinary traveler, with his limited means of knowing only what he saw, I should have still believed that Prohibition was a farce."

To think that this result has been brought about in little more than a decade is, he says, under all the circumstances, "astonishing." "It may be a great exaggeration to attribute the whole of the prosperity of the United States to the abolition of drink; I think it is, but you would find it difficult to persuade bankers, manufacturers, mass producers, master builders and insurance companies that, in overwhelming measure, this was not the prime cause. Against my will, I was brought to believe that Prohibition was a splendid economic achievement, whose significance cannot be drowned by the shouting derision of the 'antis'."

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Eleventh Sunday after Trinity

August 16, 1931

Sowing and Reaping
(Temperance Lesson)
(Galatians 6:1-10)

Golden Text: Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. Galatians 6:7.

Lesson Outline: 1. Sowing. 2. Reaping. 3. Helping.

The Epistle to the Galatians was addressed to a group of Churches in the Roman district called "Galatia." Paul's missionary work in this region had been very successful. The people had received him as a messenger from heaven, and several Churches had been formed that "ran bravely" (5:7). But soon Jewish emissaries appeared in the field who corrupted the newborn faith of the Galatian converts. They were fast returning to the beggarly elements of the Jewish law, from which the gospel of Christ had emancipated them. They were being circumcised, and they observed "days, and months, and seasons, and years," as holy acts required by God (1:6; 4:9; 5:3). These Judaizers also sought to undermine Paul's influence by attacking his authority and standing as an apostle of Christ.

This personal abuse Paul could easily overlook. But the teaching of these Jewish zealots perverted the gospel, and, thus, harmed the souls of men. That he could not pass by. And Paul saw more clearly than any other man in the primitive Church, that either the Jewish law or the gospel must win the day. No compromise was possible between these two principles of life. The battle between legalism and the liberty of faith must be fought to a finish.

And this letter to the Galatians is Paul's great manifesto in this momentous conflict of religious ideals and ideas. It may

be called the Epistle of Christian liberty, and many students regard it as the greatest of all the known Pauline writings. Its keynote is, "Stand fast in the faith where-with Christ hath made you free."

The letter consists of three almost equal parts; a personal, a doctrinal, and a practical. First, Paul replies to the mean attack which the Judaizers had made upon his apostolic authority (chapters 1, 2). Then, in the two following chapters, he expounds the relation between Mosaism and Christianity, between the law and the gospel. In the closing section (chapters 5, 6), he refutes the allegation that liberty and license are the same, as his Jewish adversaries falsely asserted. While exhorting the Galatians to stand fast in their Christian liberty, he also warns them against perverting this liberty into license. It calls men to the highest level of spiritual life. It must never be abused by indulging in the works of the flesh.

Our present Temperance Lesson is taken from the practical portion of Paul's letter, whose general theme is, The Flesh against the Spirit, or, License versus Liberty. Obviously, that is putting the cause of temperance on the highest ground imaginable. It lays the duty and the responsibility of making personal decisions squarely upon the individual conscience that is enlightened and guided by the gospel of Christ. But Paul's conception of Christian freedom is as far removed from libertinism as from legalism. It proclaims the true liberty of men who are led of the Spirit, and who, therefore, will not indulge in the works of the flesh.

The main issue that disturbed the Galatians, and that prompted Paul to write this letter, is dead today. The Judaizers do not trouble us. But the anti-prohibitionists do. Their continuous propaganda for the revision or nullification of the Eighteenth Amendment makes it imperative for us to teach our people, especially our youth, the true meaning of temperance. And for such Christian teaching and training we can find no better help and guidance than

the principles of Paul's letter to the Galatians.

In every age men must fight against the lust of the flesh, lest their spirit be conquered and killed. And this flesh of ours has many appetites, but none, perhaps, that is more dangerous to the spiritual life of mankind than intemperance. That has been the cause of untold misery from the beginning. And in our time this evil had grown to such proportions that, in self-defence, our sovereign commonwealth outlawed it. Our duty, as Christian citizens, is to support the prohibition-law that has been written into our Constitution. It is a mighty weapon in this eternal warfare of the spirit against the flesh. And the use of it in our land during the last decade has won many heartening victories for the cause of temperance.

But statutory law is not the only weapon against the lust of the flesh. By itself, it can never win the battle. It may put the flesh in bondage, restraining its lust by coercion and the fear of punishment, but it does not clothe the spirit with might to rule the flesh. Another weapon is needed to gain that victory of the spirit over the flesh, even the law which Christ puts into the heart of His followers. That is the law Paul commends to the Galatians in their conflict with the lusts of the flesh.

Paul was far too great and good a man to flout law, the ordinances of man. He counseled obedience to all lawful authority, even Nero's, unless it conflicted with the will of God. But the apostle also under-

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stood the limitations of all statutory law written upon tablets and in books. Far more than that is required to make men truly good. They must learn to love God, and the brethren. They must place themselves, voluntarily and gladly, under the obligations and restrictions of love, which is the fulfillment of every law.

And the demands of Christian love are far more rigorous and exacting than the severest statutes of men. They cover not merely one's personal rights and privileges, but also one's duties and obligations to the brethren. For the sake of a brother, weak and stumbling, love will deny itself many things "lawful but not expedient." Such love is true liberty. It requires no law, save that of faith in the gospel of Jesus. It needs no urging, save its own prompting. And only this true Christian liberty will create and express the life of the Spirit, whose noble fruit Paul enumerates in Galatians (5: 22, 23). It will lead mankind into a new fullness and joy and beauty of life; such as today some blindly seek through license; and others, vainly, under law.

And it is this higher aspect of the temperance cause that must concern us deeply in our Sunday Schools, in our quarterly studies of this great subject. In the light of our present experience we know only too well the utter impotence of law, by itself, to make and keep our nation sober. We must arouse and mobilize the enlightened Christian conscience of our land. We need, not less law, but more Christian love that will gladly support the Amendment because, in the light of all the circumstances, it is the best measure we can devise for the protection of the weak and helpless, and for the promotion of social righteousness.

In this connection I may, once more, call attention to the Temperance Code Study prepared by our Board of Christian Education, and sent to all our ministers, with a request for their co-operation. I am persuaded that qualified groups in our congregations could render no better service to the cause of temperance than to participate in this project. Its chief aim is to study the whole subject in all its bearings, personal and social, past, present, and future, in the light of the Mind of the Master. Can anyone doubt what the outcome would be of such a study under competent leadership? It would be the most effective reply to the insidious propaganda of all the open and masked foes of temperance, and our best support of the present law.

The passage chosen for our study requires but little additional commentary. It is self-explanatory. There is not one dark word in these ten brief verses. They sparkle with the wisdom of life. And each pithy counsel of the apostle may be directly applied to temperance, to its personal and social aspects.

The weightiest, perhaps, of these teachings is the one that was chosen for the Golden Text of this lesson, and which also suggested its topic, "Sowing and Reaping" (6:7.)

I. **Sowing.** "Be not deceived; God is not mocked," thus Paul introduces his statement of the law of the harvest. That sounds like a mighty solemn preface to a very familiar fact—sowing and reaping. Of course a man must reap what he sows! No one in his right mind expects a harvest of wheat by sowing weeds. Nobody can sow sparingly and reap bountifully. No sensible farmer expects his acres to yield rich crops, be they ever so wide and deep, unless he is unwearied "in well doing," in tending and guarding his precious seed. All this is trite commonsense. It is a familiar fact of universal experience.

But this familiar fact becomes very solemn, indeed, when we realize that it applies to the whole life of man. The law of the harvest controls human nature, as well as Nature in field and forest. Our characters, no less than our crops, are under its silent and potent sway. It is the



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law of destiny. "Whatsoever a man soweth, that shall he also reap." No wonder the great apostle waxed solemn when he reminded his Galatian converts of this fateful law, so often forgotten in the husbandry of life.

And there are two fields which a man may plant and till, his body and his spirit. He may cultivate his physical appetites to the neglect of his spirit, and "of the flesh reap corruption," or he may care for the needs of his spirit and "reap eternal life." Elsewhere in this same epistle Paul gives us a remarkable description of this twofold and contrasting harvest that men may sow and reap (5:19-23). It closes with the affirmation, "They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof" (5:24). Read this catalogue of the fruits of the spirit and the works of the flesh, and observe where, respectively, Paul places "temperance," and "drunkenness, revellings, and such like."

II. **Reaping.** The appalling mass of evil in our world is seen in its proper light and full significance only when we realize that it is a "harvest." It is the evil fruit of a corresponding root. We reap what has been sown into the hearts and souls of boys and girls. Our harvests of sin and sorrow, of crime and misery, are, largely, the logical and inevitable result of our careless husbandry in homes and schools and Churches. And, if we want another kind of harvest in days to come, we had better change our husbandry, our care and nurture of human life during its seed-time in all our social institutions.

That, again, points us to the impotence of mere law to improve social conditions permanently. It can restrain the violent, punish the wicked, protect the weak, but it cannot make men good. If we want a temperate world we must inculcate the spirit of temperance into men. In the springtime of their life, we must sow good seed into the hearts of children and youths. Ultimately, it is not the Eighteenth Amendment that will solve the temperance problem, but the Fifth Commandment.

III. **Helping.** In the exhortations that form our lesson, Paul puts special emphasis on our Christian duty to help the weak and the erring. "If a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."

We are in danger of forgetting this difficult obligation of Christian love in our present situation. The struggle of the enforcement of our prohibition laws has become a veritable warfare, involving hatred, wrath, and strife. And there is much provocation for the advocates of temperance to become intemperate in their sentiments and language. We may easily forget that

the true aim of love is, not to hurt the transgressor, but to help him.

But the apostolic injunction still stands, "Be ye angry, but sin not." That may be difficult when our papers tell us daily about Capone and his ilk, but the difficulty of a Christian duty does not release us from its obligations.

And let us also note carefully another exhortation of our lesson. "For if a man thinketh himself to be something, when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor. For each man shall bear his own burden" (6:3, 4). It is the meek and humble man who is always merciful in his judgment of others.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

August 16: What Nature Teaches About God. Ps. 147:1-20

God has revealed Himself in four distinct volumes. These are the book of nature, the Bible, man and Jesus Christ. It is necessary to study all of these if one wishes to get a full and comprehensive knowledge of God. The book that lies most open to our eyes is that of nature, but the highest revelation of God comes to us through Jesus Christ. Perhaps the book of nature was the first avenue of approach which the human race had to God. The Hebrew was a man who lived out of doors. He was a nomad, who wandered to and fro, shepherding his flocks in the valleys and on the mountains and by the streams of Palestine. There in the loneliness of his life he discovered God and so vivid was this experience that he saw God in the world of nature round about him. But he never identified God with nature. The two were separate, distinct entities. The Hebrew believed profoundly in a transcendent, personal God. God was not a mere force in the universe, not a cosmic urge or an influence. But he saw God in the world which He had made, and he believed that by His power and love He controlled and supported all things. The world of nature was the garment of God, the vesture in which He robed Himself. The winds were His messengers, the clouds His chariots, the thunder His wrath. When at night he looked up into the skies he exclaimed, "The heavens declare the glory of God and the firmament sheweth His handiwork. When he looked to the mountains they spake to him of the righteousness of God. When he beheld the sea it reminded him of the unfathomable billows of God's love. When he saw the dew upon field and flower it spake to him of the mercy and gentleness of God. Everywhere he saw God—

in the burning bush, in the tree, in the flower, in the blade of grass, in the river, in the rain and the snow, in the sun and in the star. He heard God's voice in the fire, in the earthquake, in the tempest. Everywhere God is speaking, working, making Himself felt and known. The Hebrew never said, "It rains, it snows, it is hot, it is cold." He said, "God rains, God sends the snow, God gives the heat and the cold."

Jesus, likewise, found God in nature. Jesus for the most part lived in the great out-of-doors. He was a close student of nature. Nearly all of His parables find their setting in nature. They are nature parables. Jesus did not share the philosophy of His day with reference to nature. The prevailing thought was that matter was evil, that nature was in the grip of the evil one. The devil was called the Prince of the World, the prince of the power of the air, but Jesus saw good and God in nature. Paul in his Epistles does not hold the same ideas of nature as Jesus did. He speaks of the "whole creation groaning and travailing in pain." With Jesus nature was joyous, exultant; the lilies were gorgeously arrayed, the birds were happy and contented. Paul, of course, was a city man and he never came into such close and intimate contact with nature as Jesus did; consequently Paul's words are logical and his figures of speech are taken from the mechanical side of life, whereas the words of Jesus are vital and His pictures are taken from nature. What does Nature teach us about God today?

1. **A God of Law.** The universe is governed and controlled by law. The laws of nature are everywhere in evidence. There is no star, no blade of grass, no ray of light, no atom or electron anywhere that does not operate according to law. So accurate are these laws that they can be figured out by the law of mathematics or physics and there is never the slightest deviation from the same. The Creator that made the universe must Himself be governed by these laws. There is one thing God cannot do. He cannot break the laws which He has made and remain God. Therefore, God cannot sin. He can thus be depended upon to the utmost. The seasons come and go, day follows night, seedtime and harvest succeed each other, the stars come out at night, the sun shines by day—all in their appointed order and course. God is not a God of caprice, of whims, of fits and starts, but an orderly, consistent, continuous Being. We can bet our lives on Him.

2. **A God of Beauty.** How beautiful the world of nature is! What rich and rare colors, what symmetry of form and loveliness all around. There is nothing shoddy, nothing unreal, nothing camouflaged. There is perfection everywhere. The rose is perfect, the blade of grass is so delicately and so wondrously fashioned, even though no eye ever detects it. What gorgeous sunsets, what beautiful billows of cloud, what deep blue skies, what majestic mountains, what mighty, massive oceans—beauty, grandeur, loveliness, everywhere. Surely the great Artist who fashioned all this marvelous panorama of beauty must Himself be beautiful. The Psalmist spake of the "beauty of the Lord." He is the one altogether lovely, "the fairest of ten thousand to my soul."

3. **A God of Love.** The poet says that nature is "red in tooth and claw," but it is only so if anger and hatred dwell in our hearts. Nature is kind and beneficent. How teeming, how throbbing with fullness of life it is! There is nothing that is stunted or miserly. Everything, everywhere abounds in profusion. The stars cannot be numbered, the leaves no man can count, the grains of sand that make the land or the drops of water that form the sea, cannot be measured nor weighed. God gives us richly all things to enjoy. Everywhere there is abounding life. And the urge for life is everywhere. While death and decay around I see, there is al-

ways the resurrection of new life triumphant. God is good, God is gracious. "He opens His hand and satisfieth the desire of every living thing."

We should learn to see the goodness, the greatness, the graciousness of God in nature. As we go forth during these summer days into the world of nature let us try to find God. Let us hear Him speaking to us, and thus shall we be strengthened not only in body but especially also in soul.

Years ago a young man wrote these lines which the youth of today may well lay to heart:

"To him who in the love of Nature holds Communion with her visible forms, she speaks

A various language; for his gayer hours She has a voice of gladness, and a smile And eloquence of beauty, and she glides Into his darker musings, with a mild And healing sympathy, that steals away Their sharpness, ere he is aware. When thoughts

Of the last bitter hour come like a blight Over thy spirit, and sad images

Of the stern agony, and shroud, and pall, And breathless darkness, and the narrow house,

Make thee to shudder and grow sick at heart;—

Go forth, under the open sky, and list To Nature's teachings . . ."

BETHANY PARK MISSIONARY CONFERENCE

The 1931 Missionary Conference held at Bethany Park passed into history recording a decided success. The officers of conference were a bit dubious as to the representative attendance this year on account of the general depression, but their fears were very soon dispelled with the first day's registration. Fact is this year's conference surpassed all previous records of attendance and registration. Indiana, Kentucky and Tennessee were well represented, Illinois and Ohio had their share too.

The "Spirit of Bethany" is something one cannot readily describe, it must be experienced. Once one is on the grounds, the contagion is working, and soon every one is effected to such an extent, that when the closing hour comes, everyone feels reluctant to leave. Especially was that true this year.

The conference opened this year on the night of July fourth with a patriotic pageant given by the Kentucky Classis delegates, followed by an address by Dr. A. V. Casselman.

The Morning Watch was very well attended. They were led by the ministers

who were present at the conference and not otherwise on the program. Bethany Conference is noted for having a large number of ministers present all during the conference.

The study classes were well attended and the interest was keen, and provoked a great deal of discussion on part of the delegates.

The Sunset services on the lake front were conducted very acceptably by the Rev. Ernest Fledderjohan, pastor of Grace Church, Chicago.

The Bible Hour each morning took us through the Sermon on the Mount, with the Rev. H. I. Stahr, D.D., as teacher. The time was entirely too short to cover the whole of this Bible study very thoroughly, but in the short hour each morning a great many outstanding truths were discovered and brought home to the class.

The platform addresses were varied, but very impressive. Rev. H. L. V. Shinn, the retiring president of the conference, preached the sermon on the Lord's Day morning, while Dr. C. E. Schaeffer spoke to us in his usual forceful way on Sunday night. Other platform speakers were Miss Mary E. Gerhard, of Sendai, Japan; Mrs. Calvin K. Staudt, of Baghdad, Iraq; all of them bringing helpful messages from their particular fields.

The course in recreational leadership by Mr. Lynn Rohrbach, of Chicago, author of "Handy," was a howling success and very popular with the young people. Mr. Rohrbach also had charge of the recreation for all of the conference during the hours of recreation. A "game room" set up in one part of the C. E. Building was always occupied by those who were ambitious enough to make their own games. It is a pretty certain thing that Mr. Rohrbach will be secured for the conference next year. Instead of the usual stunt night, a conference party was conducted in charge of Mr. Rohrbach. This was a grand success.

The newly elected officers for the next conference are as follows: Rev. Harry Baumer, Louisville, Ky., was chosen president; Rev. Claudius Snyder, of Mulberry, Ind., vice-president; Rev. W. H. Knierim, of Indianapolis, executive secretary and registrar; Mr. Edward Dirks was re-elected treasurer.

The grounds and buildings showed marked improvements over that of previous years, and the weather conditions were most ideal. Every one of the delegates left the conference this year refreshed in body, soul and spirit, declaring this year's conference the best ever.

G. W. H. S., Reporter.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Communist military power in Kiangsi Province has been completely shattered by overwhelming government victories, according to reports from General Chiang Kai-shek, at Nanchang, to the Central Government.

The tide of Irish emigration to America has turned. Immigrants from the United States are reported to have exceeded Free State emigrants to America by 604 during the first 6 months of this year. Immigrants to the Free State from America totaled 1,080, as compared with 821 in the corresponding period of 1930.

Many Kansas counties have declared a moratorium on taxes to assist farmers of the country's chief wheat-producing State, who are receiving the lowest prices in history in a year which brought their largest crop.

Invitations were issued jointly by the Department of Commerce and Labor July

22 to miners and operators in the bituminous coal fields for a conference to decide what can be done to stabilize wages

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and improve general conditions in the industry. The date for the conference was left open, but it will be held in Washington.

The average value of the land and buildings of American farms shrank from \$10,284 per farm in 1920 to \$7,614 in 1930, according to the Federal Census Bureau figures.

Marriages decreased 8.5 per cent and divorces 4.2 per cent in the United States during 1930, according to a compilation of the Census Bureau.

John Jay Curtis, of Hollywood, Cal., president of the Bobbs-Merrill Company, Indianapolis book publishers, died at Indianapolis, July 23, at the age of 74.

The seven-power London conference for the financial relief of Germany adjourned July 23, having accomplished all it intended to do. The Hoover plan was accepted.

Sinclair Lewis, novelist, deposited the Nobel prize medal in literature awarded to him last year, with the Vermont Historical Society as a permanent loan.

Forty-two inmates of the Little Sisters of the Poor Home for the Aged at Pittsburgh perished in a fire that swept the building July 24. Many of the injured may die.

Two persons were killed and scores hurt at Santiago, Chile, July 24, in student riots.

The body of Miss Henrietta Schmerler, missing 22-year-old Columbia University research worker, has been found on the White River Apache Indian Reservation. The examination indicated that she had been slain. She had been missing 5 days and her researches among the Apaches was possibly misunderstood.

President Hoover, in a personal letter to the heads of all executive departments and independent establishments of the Government, has mined no words in emphasizing his intention to submit a budget to the next Congress in which the financing of all activities, except such as are for the public welfare, will be eliminated or indefinitely postponed. The seriousness of the American financial situation are cited by the President as the compelling reasons that underlie his policy of utmost economy.

Henry P. Fletcher, chairman of the Tariff Commission, will resign from that post Sept. 15, according to the understanding when he accepted the position a year ago.

Princess Ileana, of Rumania, and the Archduke Anton of the ancient house of Hapsburg, were married July 26 at Sinaia palace. They will make their home in Munich.

Two priests were slain in their Church in the city of Vera Cruz and the governor of that state was wounded at Jalapa July 25 as state authorities moved to enforce the new religious law.

The German Peace Society, headed by Ludwig Quidde, Nobel Peace Prize winner in 1927, issued a manifesto July 25 appealing to the president and the government to cultivate a friendly understanding with France and to abandon warship building as a guarantee of Germany's good faith.

The navy plans to plumb the Great Bartlett Deep in the Caribbean Sea between the Bay of Honduras and Guantanamo, Cuba, in search of important data bearing on Central American earthquakes. This huge trough is known to be an earthquake centre but soundings have never been made.

The prison system of the United States is branded as a failure so complete that a new type of penal system must be developed, in the report of the National Commission on Law Observance and Enforcement to President Hoover. The report of the commission, which was headed by George Wickersham, is the 9th made by the body and was made public at the White House July 26. The commission officially went out of existence a month ago.

The revolt won in Chile. President Carlos Ibanez resigned July 26 after delivering the government to Pedro Opazo,

THIS MAN'S IDEA IS A GOD-SEND TO FOLKS WHO NEED MONEY

By B. B. Geyer

This is a true story. I know this man personally. I know of the folks he has helped. I know of widows with children to support who thank him for their incomes. I know of men who lost their jobs but are now making more money than ever before. Yes, I know of literally thousands of folks to whom this man's idea of doing business is a god-send.

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president of the senate. Many were killed in the riots. Later Opazo was forced to resign, and the Premier became acting president.

Colonel Charles A. Lindbergh and Mrs. Lindbergh left Washington July 28 on the first leg of the long series of flights planned to take them to Japan. They plan 12 stops on a 7,000-mile flight over top of the world to the Orient.

The Graf Zeppelin reached Franz Josef Land July 27 on her cruise in the Arctic. The men of the expedition keep comfortable in fur-lined coats.

General A. P. Blockson, U. S. A., retired, died at Miami, Fla., July 27. He was a hero of the Western Plains, Boxer Rebellion and the Campaign in Cuba. He was 76. The burial will be in Arlington Cemetery.

King Prajadhipok, of Siam, and the Queen Rambaiarni had a 7-hour flight over New York and the Atlantic Seaboard July 27 in the dirigible Los Angeles. After spending more than 3 months in this country, they left for Canada July 28 on their homeward trip.

A sharp battle has opened in the Peiping area, China. The rebels have engaged Manchurians in contest for supremacy in Northern China.

John R. Voorhis, grand sachem of Tammany Hall, celebrated his 102nd birthday July 27 by going as usual to his office in New York, where he presided at a regular meeting of the Board of Elections, of which he is president.

5,000 persons have gone on a strike at Paterson, N. J., July 28, having been called out by the Associated Silk Workers and the United Textile Workers, affiliated with the American Federation of Labor.

The submarine Nautilus, commanded by

Sir Hubert Wilkins, left Plymouth, Eng., for Bergen, Norway, on its daring projected undersea cruise to the Arctic.

Fifty organizations for the promotion of peace were represented July 27 at a meeting in Paris presided over by Lord Cecil of England to make arrangements for a disarmament congress in Paris in Nov.

A grasshopper invasion is devastating a wide area of farm country in northern Nebraska, southeastern South Dakota and northwestern Iowa. Farmers and State governments found themselves unprepared to meet the insect menace. Federal aid has been asked as the pests devour vegetation.

THE FOREST PARK CONFERENCE

(Continued from Page 2)

The students entered freely into the discussions and gave evidence of previous thinking on the subjects discussed. On the whole one could not but feel that here was evidence that despite the many criticisms to the contrary, modern youth are vitally concerned with religion and its application to life, and that they will respond to its challenge when it is presented in ways that command their respect.

Although practically nothing was done at the conference along denominational lines, it might be well to note here the part that members of the Reformed Church played in its making. During part of the conference period a faculty seminar was held simultaneously with the student meetings. In the seminar Prof. Paul M. Limbert of Franklin and Marshall College was one of the leaders, being co-chairman of the meetings along with Miss Pauline Locklin of Penn State. Other representatives of our Church at the faculty seminar were Professors John B. Noss and Charles

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REGISTRAR,

HOOD COLLEGE, Frederick, Md.

D. Spotts of Franklin and Marshall and the writer of this article. Among the Reformed Church students attending the conference there were representatives from twelve different institutions. The list as given by the registrar is as follows: Josephine Jacobi, Cedar Crest College; Dorothy C. Krause, Drexel; John E. Dotterer, Franklin and Marshall; Dorothy M. Ruth, George Washington; Marie M. Brown, Isabel M. Hollinger, Catherine Rebert, Anna Catherine Saylor, Hood College; Gladys Overholt, Indiana State Teachers' College; Mabel Fegley, Ruth Landis, Scott H. Shepell, Keystone State Teachers' College; Catherine Noll, Lock Haven State Teachers' College; Naomi Hess, Millersville State Teachers' College; Homer Martz, Penn State; Grace Wasserman, University of Pennsylvania; Mary Brendle, Ursinus.

Certainly we can be glad to know that our denomination is supplying her due share of workers in this significant religious movement among the youth of our country.

A. S. Asendorf.

State College, Pa.

COMMITTEE ON REALIGNMENT OF BOUNDARIES

At the meeting of Synods last year committees on Realignment of Synodical and Classical boundaries were appointed, and were authorized to meet in order to go over the whole situation of overlapping in the entire Church. The chairman of these committees were called together by the executive secretary of the executive committee on May 8 in Fort Pitt Hotel, Pittsburgh, Pa. The following were present: William E. Lampe, Ph.D., representing the Executive Committee of General Synod; Rev. E. Wilbur Kriebel, representing the Eastern Synod; Rev. Chas. D. Rockel, representing the Potomac Synod; Rev. J. Harvey Miekley, D.D., representing the Pittsburgh Synod; Rev. W. W. Rowe, D.D., representing the Ohio Synod; Rev. J. Friedli, D.D., representing the Northwest Synod; Rev. R. S. Beaver, representing the Midwest Synod; and Rev. John M. Peck, representing the German Synod of the East. The committee organized by electing Rev. Miekley, chairman, and Rev. John M. Peck, secretary.

Dr. Lampe read the action of General Synod inaugurating this motive and announced that all the Synods had complied with this action. He also made a statement calling the attention of some of the outstanding problems before us. This was followed by statements from representatives of each of the Synods. From these it was learned that Ohio and Potomac Synods are practically free from overlapping, either of the Synodical and Classical boundaries. The other five had a considerable overlapping. After several hours of discussion of this, it was concluded that each chairman should report to his Synod concerning this meeting, calling special attention to the overlapping problems with reference to the Synod in which he belongs, with suggestion that these conditions be speedily relieved. There will be another meeting of this committee, providing the Synod so authorizes, after the annual meeting of Synods this year.

John M. Peck, Secretary.

BOOK REVIEWS

Looking At Life Through Drama, by Lydia Glover Deseo and Hulda Mossberg Phipps. Abingdon Press. 203 pp. \$2.

Fred Eastman in his foreword to this volume says that it is based on an "idea so fresh and invigorating and yet so simple that the reader is inclined to wonder why no one ever thought of it before." That is the idea of using drama as a tool for the mastery of our modern prom-

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HOWARD J. BENCHOFF, A.M., PD.D.
Headmaster

lems by way of the affections as well as by way of the intellect.

The thought of the authors is that all sorts of groups may study the various problems of modern society through the reading of plays. They present a suggestive,

but flexible procedure for such study, so flexible, in fact, as to be adaptable to almost any type of study group — local Church, community leadership training school, Bible class, summer camp, etc. The crux of the idea is that the problems of life are not solvable by merely academic methods, but that an understanding of many issues may be opened through the door of the emotions to which drama appeals.

Four typical plays are incorporated in the book, dealing with the problems of race, industry, war and citizenship. There is also a copious bibliography of plays and reference materials for the above problems and also for those of city and rural life, home, belief and conduct, and vocation. The volume is likewise fully-indexed. All in all it provides a tool for group study of social problems which is unique in approach and withal very well done.

A. N. S.

The Catholic Church and Art, by Ralph Adams Cram. The Macmillan Company, 1930. 121 pp. Price, \$1.

The Catholic Church and Current Literature, by George N. Shuster. The Macmillan Company, 1930. 104 pp.

These two volumes are part of a series of 13 volumes known as the Calvert Series, treating with relations of the Catholic Church and History, the home, philosophy, the Bible, the citizen and other kindred themes, all edited by Hilaire Belloc.

There are some very interesting things about a set of books issued under such auspices. Naturally they carry a very full appreciation of the great Church to which they belong, and as one would naturally expect, they, like the rest of us, are inclined to forget the old statement supposed to need no proving in geometry, but often quite in need of it in a matter of fact world, viz., that a part is never equal to the whole.

Ralph Cram splendidly proves and with a fine challenge to every thoughtful reader that art, especially architecture, grew to its best forms under the Catholic Church, that in so doing it has given the world a new idea of beauty and its values, not only in giving pleasure, but also in adding ideals to life. And finally he shows that in these latter days, when for the first time, with the single exception of the crudest of the crude tribes, it has become good form to portray actually ugly things, those doing so have invariably done so after sacrificing their religion, and that the only hope for art, perhaps for the Church, is to bring real beauty back to its rightful place in art, and therefore in all of life. The author, with his marvelous feeling for beauty in all of the arts, his recognized taste and originality in his own line, architecture, his thorough knowledge of the history of art and a charming style, gives us a most helpful and thought-provoking book. In one particular this work gave the reviewer a shock. Having been asked to review this, "The Education of the Hole Man," by L. P. Jacks, and "The Modern Adventure," by W. J. Blyton, three works quite different in every way, imagine his feeling to find that all of them place a new appreciation of beauty as one of the outlying needs of our present life.

Cram, while an architect, and chiefly so concerned, shows the influence of his ministerial father by being very familiar with all the arts relating to the Church, music, painting, sculpture, illumination, and others, and his work is most helpful.

The work of Shuster, is however, both harder reading and more challenging. After he tries to prove the point that the Catholic is the freest of all thinkers, he makes the broad statement that only the one who holds to a cosmic theory of life can create the heroic, so we may expect no seers except within the limits of that body. One can go a great way before finding clearer and more pointed thinking than is found

in his two chapters, "The Splendor of Truth" and "The Moral Ideal," and we are deeply indebted for a better understanding of the normal relation of art and morals. His chapter on "The Index of Forbidden Books" gives a Protestant a very interesting view of that great subject as handled by his Church, and although apparently not meant to be humorous, by contrast, gives us a very splendid sermon on censorship in general.

Is a Protestant minister wasting his time reading books in a field so remote? This is often hinted in a reproving way. But reading these works made a very definite contribution to this pastor's ability to help solve some of the knotty problems of a family, based on a mixed marriage, which came to him for help recently.

C. H. R.

My Tomorrow's Self, by Samuel McPheeters Glasgow. Richard R. Smith, Inc., New York. Price, \$1.50.

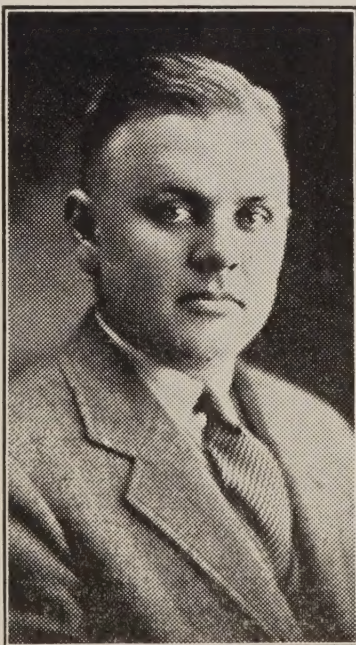
A charming, forceful, persuasive series of sermons on the appealing power of Christianity for the full life of youth. With simple, direct language, illuminated by stories, incidents and facts of life, the author challenges youth to search and know itself and face squarely the issue of their dedicating life to Christ and His service, that they may become what God intended them to be. To see clearly in the days of their youth what they shall strive to be in the "tomorrow," this book is rich in suggestion for young people.

W. C. R.

CARLTON M. SHERWOOD IS NEW "FIELD MARSHAL" OF INTERNATIONAL SOCIETY OF CHRISTIAN ENDEAVOR

Carlton M. Sherwood, of Boston and New York, was hailed by President Daniel A. Poling and 10,000 young people, as the new General Secretary of the Christian Endeavor movement, in the closing hours of the International Golden Jubilee Convention, at San Francisco.

President Poling, calling Mr. Sherwood "the field marshal of a new advance," spoke



Carlton M. Sherwood, "Field Marshal" of International Society of Christian Endeavor

of this election as a forward step in the enlarging program of this Christian youth movement. Goals in evangelism, worship, membership, tithing, Christian citizenship, Church unity, and world peace form the basis of the new program which General Secretary Sherwood and his associates will

administer, but which is primarily the local service program of 80,000 societies in the Churches of more than 80 denominations.

Mr. Sherwood, a native of Buffalo, N. Y., became president of his home city's Christian Endeavor union at the age of 18. His educational preparation for Y. M. C. A. or similar leadership was interrupted by the coming of the World War. Mr. Sherwood served actively on three fronts, and upon the signing of the armistice, became religious work director at Flag Hut, Brest, France, principal port of demobilization. On returning to the U. S. he was elected general secretary of the New York State C. E. Union, and served for 7 years. In later years, Mr. Sherwood has been simultaneously the extension secretary of the International Society of Christian Endeavor, the editor of "The Christian Endeavor World," and the executive secretary of the Citizens' Committee of One Thousand, national movement for law observance and enforcement.

Dr. Poling, in inducting the new leader at San Francisco, said:

"Trained in our movement and captured by the genius of its spirit and plan, he brings to its executive guidance a veritable wealth of experience and achievement. His sterling leadership in New York State and in the Prohibition and Christian citizenship activities of the country have already made him of national reputation. He is eloquent, dynamic, tireless, statesmanlike, and consecrated, single-eyed in his devotion to this cause. My heart is filled with gratitude as he accepts our high commission. Carlton M. Sherwood becomes the field marshal of a new advance. 'Trusting in the Lord Jesus Christ for strength,' he will lead us into 'Greater Things Than These.' Hundreds of thousands of Christian Endeavorers will receive this announcement with joy, and join me in the prayer, 'God bless our General Secretary.'"

OBITUARY

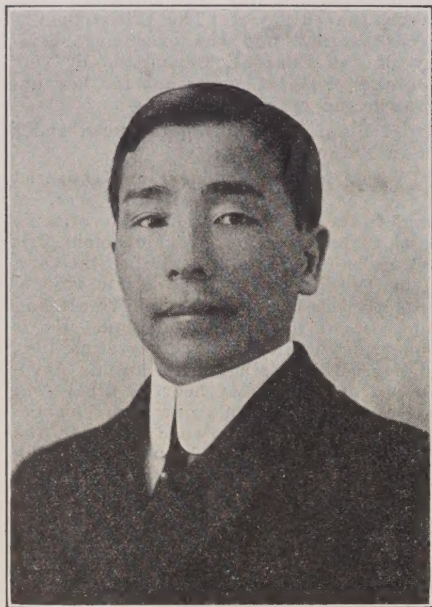
PROFESSOR K. ITO

From the town of Kanazawa along the west coast of Japan have come two men that have been a blessing to North Japan College. One of these is Professor Koriyama, who last year during his visit in America became known and loved by many Reformed people. The other was Professor Ito, who years ago came to North Japan College as a student. He graduated from the Theological Seminary in 1898, after which he successfully served in a number of pastorates until 1907, when he was called as professor of Biblical Theology to his alma mater. After some years of acceptable service he was sent to America for further study. He entered Hartford Theological Seminary, where he took the degree of Master of Sacred Theology. In America he spoke before many Church gatherings and became acquainted with the Reformed Church as few others of our Japanese colleagues have. It was at that time also that an intimate friendship sprang up between him and Field Secretary Rupp.

After his return to Japan about 15 years ago he threw himself into his work with new zeal. He not only became a leading professor in the Seminary, but also took a deep interest in his alma mater. For many years he served as secretary of the alumni association. He was always ready for any task. And still further, he was intensely devoted to the direct evangelistic work and the upbuilding of the Church. For many years he was the indispensable secretary of the Joint Evangelistic Board, and nearly all his summer vacations were spent in making preaching tours among the Churches of North Japan. His life was one of ceaseless activity. In his attitude pertaining to the relation between the mis-

sionaries and their Japanese co-workers he was always fair-minded, and was deeply appreciative of what the Reformed Church is doing for Japan. During Dr. Rupp's several visits to Japan he was his most constant companion and interpreter.

His end came suddenly. He was always regarded as very robust in health. Rarely did he miss a class or an appointment through illness. But a break came at last. In January he became ill, and had to rest until March. Then he resumed his work cautiously. Gradually he felt much better. Then came an important event in his life. A congregation near Sendai which he had served for years as honorary pastor had built a new and beautiful Church and also a Sunday School building. They were waiting for the recovery of his strength



Professor K. Ito

for the dedication. Finally, May 10 seemed a safe date. It was a happy day. Many friends from near and far gathered to rejoice with the people of Iwanuma Church. Prof. Ito presided at the ceremony, and also preached twice that day. The next day was full of committee meetings, and late in the evening he returned home ill. Before day-break the next morning he was gone! It was like a bolt from a clear sky.

The funeral was held on the afternoon of Ascension Day. Most of the pastors and evangelists of North Japan, fellow-teachers and students, the members of Iwanuma Church, and many other friends filled the large auditorium of North Japan College. The text of the sermon was, "Well done, good and faithful servant . . . enter thou into the joy of thy Lord."

A strong pillar has fallen. It will be hard to replace it. Also a widow and eight children are bereft of a faithful husband and father. But we must trust.

D. B. Schneider.

CHARLES HOFFMEIER

Charles Hoffmeier, son of Mr. and Mrs. E. Hoffmeier, departed this life June 6. Mr. Hoffmeier retired the night previous in seemingly good health; however, the following morning he did not feel able to move about, and later in the day became quite ill and remained so, passing away during the night.

Mr. Hoffmeier lived practically all of his life in Jeannette. He was connected with the American Window Glass Co. for a number of years. He was a man with a cheery disposition, which made for him a great host of friends. He came from staunch Reformed stock. His grandfather was a minister of the Reformed Church and his parents were among the most loyal members of Grace Church, Jeannette. He was always deeply interested not only in

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the affairs of the local congregation, but in the larger work of the Church. He was always present at all services of worship. He was the type of Churchman who was a great inspiration to his pastor.

Mr. Hoffmeier was preceded in death by both his father and mother in the past year and a half. He is survived by the

following brothers and sisters: Estella, Angie, Nellie, Homer and Arthur, at home; and Dr. Edgar F., pastor of Emmanuel Church, Hanover, Pa.

Funeral services were conducted from his late home on June 10 by his pastor, Rev. R. S. Weiler.

R. S. W.